



MEMORIA

INTELIGETIA

# THE B O O K E

of Common praier,  
and administation  
of the Sacra-  
ments,  
And other Rites and Ce-  
remonies of the Church  
of England.

Imprinted at London  
by Robert Barker, Printer  
to the Kings most Excel-  
lent Maieſtie.  
1613.

*Cum privilegio.*







January hath xxxj. dayes.

Sunne riseth at vii. of the clocke, & xxxiiii. minutes.  
Sunne setteth at iiii. of the clocke, & xxvi. minutes.

		Morning prayer.		Euening prayer.	
		Lesson.	ii. Lesson.	Lesson.	ii. Lesson.
1	a	New yeres day.	Gen. 17.	Rom. ii.	Deut. 8.
2	b		Gen. 1.	Mat. 1.	Gen. 11.
3	c		iii	ii	iii
4	d		b	iii	bi
5	e		bii	iiii	biii
6	f	Twelſe day.	Est. ix.	Luk. 11.	Est. xix.
7	g		Gen. ix.	Mat. v.	Gen. xii.
8	a	Luctan.	xiii	bi	xiii
9	b		xb	bii	xbi
10	c		xbii	biii	xbiii
11	d		xix	ix	ix
12	e	Sol. in Aqua.	xxi	x	xxii
13	f	Pyllarie.	xxiii	xi	xxiiii
14	g	Febuarie.	xxb	xii	xxbi
15	a		xxbii	xiii	xxbiii
16	b		xxix	xiiii	xxix
17	c		xxxi	xb	xxxi
18	d	Pulca.	xxxi	xbi	xxxi
19	e		xxxb	xbii	xxxbi
20	f		xxxbii	xbiii	xxxbiii
21	g	Fabian.	xl	xix	xli
22	a	Agnes.	xlii	xx	xliii
23	b	Vincent.	xliiii	xxi	xlvi
24	c		xlvi	xxii	xlvi
25	d	Co. of Paul.	Wisd. v.	Act. xxi.	Wisd. vi.
26	e		Ge. xlviii.	Mat. xxiii.	Gen. xlix.
27	f		l	xxiiii	Exod. i.
28	g		Exod. ii.	xxb	iii
29	a		iiii	xbi	b
30	b		bii	xbiii	biii
31	c		ix	xbiiii	c



February hath xxviij. dayes.

Sunne riseth at seuen of the clocke, & 15. minutes.  
 Sunne setteth at foure of the clocke, & 45. minutes

		Morning prayer.		Eue ning prayer	
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
2	d	<b>Fast.</b>	Exod. xi.	Exod. xxi.	i. Cor. xi.
3	e	<i>Parik of Ma.</i>	Wisd. ix.	Wisd. xii.	xtiii
4	f	<b>Blasli.</b>	Exo. xiii.	Exo. xiii.	xb
5	g		xb	xbi	xbi
6	a	<b>Agathe.</b>	xbii	xbiii	ii. Cor. i.
7	b		xc	xc	ii
8	c		xxi	xxii	iii
9	d		xxiii	xxiiii	iiii
10	e		xxv	xxvii	v
11	f		xxviii	Lent. i. 8	vi
12	g	<i>Solin Pisclius</i>	Lent. xix	xx	vii
13	a		xxbi	xxi	viii
14	b		xxiii	xxii	ix
15	c	<b>Valentine,</b>	xxiv	xxiii	x
16	d	<b>Martii.</b>	xxv	xxiv	xi
17	e		xxvi	xxv	xii
18	f		xxvii	Luk. di. i.	xiii
19	g		xxviii	xxvi	xiiii
20	a		xxix	xxvii	Galat. i.
21	b		xxx	xxviii	ii
22	c		xxxi	xxix	iii
23	d		xxxii	xxx	iiii
24	e		Dent. ii.	Dent. i.	v
25	f	<b>Fast.</b>	iii	vi	vi
26	g	<i>S. Mathias.</i>	Wisd. xix.	b	b
27	a		Dent. vi	Eccles. i.	Ephes. i.
28	b		xxi	Dent. vii	ii
29	c		xxii	ix	iii
			xxiii	xi	iiii
			xxiv	xb	v

March hath xxxj. dayes.

Sunne riseth at 6. of the clocke, and 20. minutes.

Sunne setteth at 5. of the clocke, and 20. minutes.

		Morning prayer.		Euening prayer.	
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
1	d	Dauid	Deut. xvi	Deut. 17.	Eph. vi
2	e	Cedde.	xviii	xix	Phil. i.
3	f		xx	xxi	ii
4	g		xxii	xxiii	iii
5	a		xxv	xxvi	iiii
6	b		xxviii	xxviii	Colos. i.
7	c	Perpetue.	xxix	xxx	ii
8	d		xxxi	xxxi	iii
9	e		xxxiii	xxxiii	iiii
10	f		Josue. i.	Josue. ii.	i. Thes. i.
11	g	Equinoctium.	iii	iiii	ii
12	a	Gregorie.	v	v	iii
13	b	Solent. J. J. J.	vii	viii	iiii
14	c		ix	x	v
15	d		xxiii	xxiii	vi. Thes. i.
16	e	Apollis	Judg. i.	Judg. ii.	ii
17	f		iii	iiii	iii
18	g	Edwarde.	v	vi	i. Tim. i.
19	a		vii	viii	ii. iii.
20	b		ix	x	iiii
21	c	Benedict.	xi	xii	v
22	d		xiii	xiii	vi
23	e		xv	xvi	2. Tim. i.
24	f		xviii	xviii	ii
25	g	In. reg. i.	Eccle. ii.	Eccle. iii.	iii
26	a	An. of Mary.	Judg. xix	Judg. xx.	iiii
27	b		xxi	xxii	Actus. i.
28	c		Ruth. ii.	iii	ii. iii.
29	d		iiii	i. King. i.	Phil. i.
30	e		i. King. ii.	ii	Hebre.
30	f		iiii	v	ii.



April hath xxx. dayes.

Sunne riseth at v. of the clocke, and xviii. min.  
 Sunne setteth at vii. of the clocke, and xlii. min.

		Morning prayer.		Euening prayer.	
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
1	a	1. Sa. vi.	Joh. xix.	1. Sa. vii	Heb. tti.
2	b	bii	ix	ix	tti
3	c	x	xxi	xi	b
4	d	Richarde.	Act. i.	xtti	bi
5	e	Ambrose.	ti	xb	bti
6	f	xtti	tti	xbti	btti
7	g	xbi	tti	xtx	ix
8	a	xbtti	tti	xxi	x
9	b	xx	b	xtti	xi
10	c	xxi	bi	xtti	xti
11	d	xxtti	bti	xb	xti
12	e	xxbi	btti	xbti	xtti
13	f	xxbtti	ix	xtix	Jacob. i.
14	g	xx	x	xxxi	ti
15	a	Mat.	ti. Sa. i.	2. Sa. 2.	tti
16	b	tti	xti	tti	tti
17	c	b	xtti	bi	b
18	d	bti	xtti	btti	i. Pet. i.
19	e	ix	xb	x	ti
20	f	xi	xbi	xti	tti
21	g	Alphege.	xbti	xtti	tti
22	a	xtti	xbtti	xbi	b
23	b	xb	xbtti	xbti	ii. Pet. i.
24	c	xbti	xx	xbtti	ti
25	d	xx	xx	xx	tti
26	e	xxi	xxi	xtti	tti
27	f	xxxi	xxxi	xxxi	i. Joh. i.
28	g	xxxi	xxxi	xxxi	ti
29	a	xxxi	xxxi	xxxi	tti
30	b	xxxi	xxxi	xxxi	b
31	c	xxxi	xxxi	xxxi	2. 3. Joh

May hath xxxj. dayes.

Sunne riseth at iiii. of the clocke, and xxiii. min.

Sunne setteth at vii. of the clock, and xxxvii. min.

		Morning prayer.		Euening prayer.	
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
1	b	Phil. & Iacob	Eccle. vii	Act. viii.	Eccle. ix.
2	c		3. king. ix.	3. king. x.	Rom. i.
3	d	Inuention	xi	xii	ii
4	e	of the crosse.	xiii	xiiii	iii
5	f		xv	xvi	iiii
6	g		xvii	xviii	v
7	a		xix	xx	vi
8	b		xxi	xxii	vii
9	c		4. king. i.	4. king. 2.	viii
10	d		iii	iiii	ix
11	e		vi	v	x
12	f	Solin Gem.	viii	viii	xi
13	g		ix	ix	xii
14	a		xi	xii	xiii
15	b		xiii	xiiii	xiiii
16	c	Junii.	xv	xvi	xv
17	d		xvii	xviii	xvi
18	e		xix	xx	1. Cor. i.
19	f	Dunstane.	xxi	xxii	ii
20	g		xxiii	xxiiii	iii
21	a		xv	1. Cor. i.	iiii
22	b		1. Cor. iii.	ii	v
23	c		vi	vi	vi
24	d		vii	ix	vii
25	e		ii. Cor. i.	ii. Cor. ii.	viii
26	f	Augustine.	iiii	v	ix
27	g		vi	viii	x
28	a		ix	ix	xi
29	b		xiii	xvii	xii
30	c		Best. ii.	Best. i.	xiii
31	d		iiii	Dark. i.	xiiii



¶ Iune hath xxxj. dayes.

Sunne riseth at 3. of the clocke, and 34. minutes.

Sunne setteth at 8. of the clocke, and 26. minutes.

		Moraing prayer.		Euening prayer.	
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
1	e	Best. vi.	Mark. ii.	Best. vii.	i. Cor. xv
2	f	viii	iii	ix	xvi
3	g	Nichomed.	Job. i.	Job. ii.	ii. Cor. i.
4	a	iii	iiii	iii	ii
5	b	Bonifac.	b	vi	iii
6	c	b	vi	viii	iiii
7	d	viii	viii	x	v
8	e	ix	ix	xii	vi
9	f	xi	x	xiiii	vii
10	g	xiii	xi	xvi	viii
11	a	Barnab. Ep.	Eccl. x.	Eccl. xii.	Act. xv.
12	b	Job 17. 18	Mark. xii	Job. xix.	ii. Cor. ix
13	c	Sol in Canc.	xiii	xxi	x
14	d	Solstitium xxi.	xiiii	xiii	xi
15	e	Julii.	xv	xv	xii
16	f	24. 25.	xvi	xxvi	xiii
17	g	xxviii	xvii	xxvii	xiiii
18	a	xxix	Luc. i.	xxviii	Galat. i.
19	b	xxx	ii	xxx	ii
20	c	xxxii	iii	xxxi	iii
21	d	xxxiii	iiii	xxxii	iiii
22	e	xl	v	xxxiii	v
23	f	Fast.	vi	xli	vi
24	g	John Baptist.	vii	Pro. i.	Ephe. i.
25	a	Mal. iii.	Mat. iii.	Mal. iiii	Mat. i.
26	b	Pro. ii.	Luk. viii.	Pro. ii.	Ephe. ii.
27	c	iii	ix	b	iii
28	d	vi	x	vii	iiii
29	e	viii	xi	ix	v
30	f	Eccl. xv.	Act. iii.	Eccl. xix.	Act. iiii.
		Pro. x.	Luk. xii.	Pro. xi.	Ephe. vi

¶ Iuly hath xxxj. dayes.

Sunneriseth at 4. of the clocke, and 18. minutes.  
Sunnesetteth at 7. of the clocke, and 42. minutes.

Morning prayer.

Euening prayer.

		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
1	a	Uita. Ma. Dion. xii.	Luke. xii.	Dion. xii.	Phl. i.
2	a	xiii	xiii	xb	ii
3	b	Martin. xbi	xb	xbii	iii
4	c	xbiii	xbi	xix	iiii
5	d	xx	xbii	xxi	Coloss. i.
6	e	xxii	xbiii	xxiii	ii
7	f	xxiiii	xix	xxb	iii
8	g	xxvi	xx	xxbii	iiii
9	a	xxviii	xxi	xxix	i. Thes. i.
10	b	xxxi	xxi	Eccle. i.	ii
11	c	Eccle. ii.	xxiii	iii	iii
12	d	Sol in Leo. iiii	xxiiii	b	iiii
13	e	vi	John. i.	bii	v
14	f	biii	ii	ix	ii. Thes. i.
15	g	x	iii	xi	ii
16	a	August. xii	iiii	Here. i.	iii
17	b	Here. ii.	b	iii	i. Tim. i.
18	c	iiii	bi	b	ii. iii.
19	d	vi	bii	bii	iii
20	e	Margaret. viii	biii	ix	b
21	f	x	ix	xi	bi
22	g	Magdalen. xii	x	xiii	ii. Tim. i.
23	a	xiiii	xi	xb	ii
24	b	Fast. xvi	xii	xbii	iii
25	c	James Apost. Eccle. xxi	xiii	Eccle. 29	iiii
26	d	June. Here. 18.	xiiii	Here. xix.	Titus. i.
27	e	xx	xb	xxi	ii. iii
28	f	xxii	xbi	xxiii	Phile. i.
29	g	xxiiii	xbii	xxb	Hebr. i.
30	a	xxvi	xbiii	xxbii	ii
31	b	xxviii	xix	xxix	iii



☾ August hath xxxj, dayes.

Sunne riseth at iiii. of the clocke, & xxxvii. minutes.  
Sunne setteth at vii. of the clocke, & xxiii. minutes.

		Morning prayer.		Euening prayer.	
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
1	a	Lammas.	Here. xxx.	John. xx.	Here. xxxi.
2	b		xxxi	xxxi	b
3	c		xxxi	xxxi	bi
4	d		xxxi	xxxi	bii
5	e		xxxi	xxxi	biii
6	f	Transfigur.	xi	xi	ix
7	g	Name of	xii	xii	x
8	a	Jesus.	xiii	xiii	xi
9	b		xiii	xiii	xii
10	c	Laurence.	xiii	i	xiii
11	d		ix	ix	xiiii
12	e	Sol in Virg.	Lamen. i.	Lamen. ii.	ix
13	f		ix	ix	xv
14	g	Septembz	b	Ezech. xi.	xvi
15	a		Ezech. xii.	bi	xvii
16	b		bii	xiii	i. Pet. i.
17	c		xiii	xiii	ii
18	d		xxxi	xxxi	xiii
19	e		Dan. i.	Dan. ii.	xiiii
20	f		ix	ix	xv
21	g		b	bi	ii. Pet. i.
22	a		bii	biii	iii
23	b	Fast.	ix	x	xiii
24	c		Eccle. xxb	Eccle. 29	i. John. i.
25	d		Dani. xi.	Dan. xii.	ii
26	e		ix	Prou. xxx.	xiii
27	f		Osee. i.	Osee. 2. 3	xiiii
28	g	Augustine.	xiii	b. bi.	b
29	a	Behrad of	bii	biii	2. 3. Joh.
30	b	John.	ix	x	Jude. i.
31	c		xi	Mat. i.	Rom. i.

Note that the 13. of Daniel, touching the hystorie of Susanna, is to be read vntill these wordes, And King Astyages, &c.

☾ September hath xxx. dayes.


Sunne riseth at v. of the clocke, and xxiii. min.

Sunne setteth at vi. of the clocke, and xxvi. minut.

		Morning prayer.		Euening prayer.	
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	<b>Eples.</b>	<b>Ose. xiii.</b>	<b>Mat. ii.</b>	<b>Ose. 14</b>	<b>Rom. ii.</b>
1	a	<b>Joel i.</b>	iii	<b>Joel ii.</b>	iii
2	b	iii	iiii	<b>Amos i.</b>	iiii
3	c	<b>Amos ii.</b>	v	iii	v
4	d	iiii	vi	v	vi
5	e	<b>Dog dayes</b>	vii	vii	vii
6	f	<b>ende.</b>	viii	viii	viii
7	g	<b>Enurcus bith.</b>	ix	ix	ix
8	a	<b>Patience of</b>	x	<b>Jonas i.</b>	x
9	b	<b>Marie.</b>	xi	iii	xi
10	c	<b>Mich. i.</b>	xii	<b>Mich. ii.</b>	xii
11	d	iii	xiii	iii	xiii
12	e	<b>Sol. in Libra.</b>	iiii	vi	xiiii
13	f	v	xv	<b>Psalm. i</b>	xv
14	g	<b>Holy crosse.</b>	xvi	iii	xvi
15	a	<b>Aequinoctium</b>	xvii	<b>Abac. ii.</b>	xvii
16	b	<b>Autumnale.</b>	xviii	<b>Soph. i.</b>	i. Cor. i.
17	c	<b>Lambert.</b>	xix	iii	ii
18	d	<b>Soph. 2.</b>	xx	<b>Agge ii.</b>	iii
19	e	<b>Agge. i.</b>	xxi	<b>Jac. 2. 3.</b>	iiii
20	f	<b>Jacha. i.</b>	xxii	vi	v
21	g	<b>Fall.</b>	xxiii	<b>Eccl. 38</b>	vi
22	a	<b>S. Matthew.</b>	xxiiii	<b>Jac. viii.</b>	vii
23	b	<b>Eccl. 35</b>	xxv	x	viii
24	c	<b>Jach. 7.</b>	xxvi	xii	ix
25	d	ix	xxvii	xiiii	x
26	e	xi	xxviii	<b>Mal. ii.</b>	xi
27	f	xii	xxix	iii	xii
28	g	<b>Cyprian.</b>	xxx	<b>Tobi. ii.</b>	xiii
29	a	<b>Mal. i.</b>	xxxi	<b>Eccl. 44</b>	xiiii
30	b	iii	xxxii	<b>Tob. iiii.</b>	xv
		<b>Tobi. i.</b>	xxxiii		
		<b>Eccl. 39.</b>	xxxiiii		
		<b>Tob. iii.</b>	xxxv		

¶ October hath xxxj. dayes.

Sunne riseth at vi. of the clocke, and xxxv. minut.  
 Sunne setteth at v. of the clocke, and xxv. minut.

		Morning prayer.		Euening prayer	
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
1	a	<b>Remige</b>	<b>Mark 4.</b>	<b>Iosua. xx.</b>	<b>1. Cor. 1.</b>
2	b	<b>Tobi. vii.</b>	<b>b</b>	<b>Iosua. xxi.</b>	<b>2. Cor. 1.</b>
3	c	<b>ix</b>	<b>bi</b>	<b>Tobi. x.</b>	<b>ti</b>
4	d	<b>xi</b>	<b>bii</b>	<b>xti</b>	<b>iii</b>
5	e	<b>xiii</b>	<b>biii</b>	<b>xtiii</b>	<b>iiii</b>
6	f	<b>Fayth.</b>	<b>Judith. j.</b>	<b>Judith. ij.</b>	<b>b</b>
7	g	<b>ti</b>	<b>ix</b>	<b>iiii</b>	<b>bi</b>
8	a	<b>b</b>	<b>xi</b>	<b>bi</b> 	<b>bii</b>
9	b	<b>Dennis</b>	<b>bii</b>	<b>biii</b>	<b>biii</b>
10	c	<b>ix</b>	<b>cti</b>	<b>x</b>	<b>ix</b>
11	d	<b>xi</b>	<b>ctii</b>	<b>cti</b>	<b>x</b>
12	e	<b>xiii</b>	<b>ctb</b>	<b>ctiii</b>	<b>xi</b>
13	f	<b>Edward.</b>	<b>ctb</b>	<b>ctbi</b>	<b>cti</b>
14	g	<b>Solomon &amp; corp.</b>	<b>Wisd. j.</b>	<b>Luk. di. j.</b>	<b>Wisd. ii.</b>
15	a	<b>ti</b>	<b>di. i.</b>	<b>iiii</b>	<b>Gala. i.</b>
16	b	<b>Monembrie.</b>	<b>b</b>	<b>bi</b>	<b>ti</b>
17	c	<b>Etheldrede</b>	<b>bii</b>	<b>biii</b>	<b>ti</b>
18	d	<b>Lucy Euang.</b>	<b>Eccle. ii.</b>	<b>Job. j.</b>	<b>iiii</b>
19	e	<b>ix</b>	<b>Wisd. ix.</b>	<b>Wisd. x.</b>	<b>b</b>
20	f	<b>xi</b>	<b>bi</b>	<b>cti</b>	<b>bi</b>
21	g	<b>xiii</b>	<b>bii</b>	<b>ctii</b>	<b>Ephe. i.</b>
22	a	<b>ctb</b>	<b>biii</b>	<b>ctbi</b>	<b>ti</b>
23	b	<b>ctbii</b>	<b>ix</b>	<b>ctbiii</b>	<b>ti</b>
24	c	<b>ctix</b>	<b>x</b>	<b>Eccle. i.</b>	<b>iiii</b>
25	d	<b>Cyprian.</b>	<b>Eccle. ii.</b>	<b>ti</b>	<b>b</b>
26	e	<b>ti</b>	<b>cti</b>	<b>b</b>	<b>bi</b>
27	f	<b>Fast</b>	<b>bi</b>	<b>bii</b>	<b>Phil. i.</b>
28	g	<b>Simon &amp; Jude.</b>	<b>Tob 24. 25</b>	<b>Job 42.</b>	<b>ti</b>
29	a	<b>Eccle. 3.</b>	<b>ctb</b>	<b>Eccle. 9.</b>	<b>ti</b>
30	b	<b>ix</b>	<b>ctbi</b>	<b>xi</b>	<b>ti</b>
31	c	<b>Fast.</b>	<b>cti</b>	<b>ctii</b>	<b>Colos. i.</b>

NOTE that the M. of Exod. is to be read the first of Octobe.  
 at Morning prayer. unto these words: These be the heads



¶ November hath xxx. dayes.

Sunne riseth at vii. of the clocke, and 34. minutes.

Sunne setteth at iiii. of the clocke, and 26. minutes.

Morning prayer.

Euening prayer.

i. Lesson.

ii. Lesson.

i. Lesson.

ii. Lesson.

		<i>All Saints.</i>	Wisd. 3.	He. xi. xii.	Wisd. v.	Apor. xii.
1	d		Eccle. 14	Lu. xviii.	Eccle. xv.	Colos. ii.
2	e		xvi	xix	xvi	iii
3	f		xviii	xx	xvii	iiii
4	g		xx	xxi	xviii	v
5	a		xxii	xxii	xix	vi
6	b	Leonarde.	xxiii	xxiii	xx	vii
7	c		xxiiii	xxiiii	xxi	viii
8	d		xxv	xxv	xxii	ix
9	e		xxvi	xxvi	xxiii	x
10	f		xxvii	xxvii	xxiiii	xi
11	g	S. Martin	xxviii	xxviii	xxv	xii
12	a	<i>Sol in Sagit.</i>	xxix	xxix	xxvi	xiii
13	b	Byce.	xxx	xxx	xxvii	xiiii
14	c	Decembis.	xxxi	xxxi	xxviii	xv
15	d	Wachate.	xxxii	xxxii	xxix	xvi
16	e		xxxiii	xxxiii	xxx	xvii
17	f	Hugh bishop	xxxiv	xxxiv	xxxi	xviii
18	g		xxxv	xxxv	xxxii	xix
19	a	Edmund K.	xxxvi	xxxvi	xxxiii	xx
20	b	Cicelle.	xxxvii	xxxvii	xxxiiii	xxi
21	c	Clement.	xxxviii	xxxviii	xxxv	xxii
22	d		xxxix	xxxix	xxxvi	xxiii
23	e		xl	xl	xxxvii	xxiiii
24	f	Katherine.	xli	xli	xxxviii	xxv
25	g		xlii	xlii	xxxix	xxvi
26	a		xliiii	xliiii	xl	xxvii
27	b		xlv	xlv	xli	xxviii
28	c		xlv	xlv	xlii	xxix
29	d	And.	xlv	xlv	xliii	xxx
30	e	<i>Andrew Apo.</i>	xlv	xlv	xliiii	xxxi

Note that the beginning of the xxvi. Chapter of Ecclesi. (vnto) But when one is, &c.

Note that the 46. of Ecclesiasticus is to be read vnto these words: After this he toled.

¶ December hath xxxj. dayes.

Sunne riseth at viii. of the clocke, and xi. minutes.  
Sunne setteth at three of the clock, and xlix. min.

		Morning prayer.		Euening prayer	
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
1	f	Esai. 14.	Act. ii.	Esa. xxi.	Heb. vii.
2	g	Exi.	iii	Exi.	Exi.
3	a	Exi.	iiii	Exi.	Exi.
4	b	Ex. xxi.	v	Exi.	Exi.
5	c	Exi.	vi	Exi.	Exi.
6	d	Nicholas.	di. vii.	Exi.	Exi.
7	e	Concept. of	di. vii.	Exi.	Exi.
8	f	Marie.	vi	Exi.	Jaco. i.
9	g		vii	Exi.	Exi.
10	a		viii	Exi.	Exi.
11	b		ix	Exi.	Exi.
12	c	Sol. in Cabr.	x	Exi.	Exi.
13	d	Lucie.	xi	Exi.	Exi.
14	e	Januari.	xii	Exi.	Exi.
15	f		xiii	Exi.	Exi.
16	g	O sapientia.	xiiii	Exi.	Exi.
17	a		xv	Exi.	Exi.
18	b		xvi	Exi.	Exi.
19	c		xvii	Exi.	Exi.
20	d	Fall.	xviii	Exi.	Exi.
21	e	Tho. Apost.	xix	Exi.	Exi.
22	f		xx	Exi.	Exi.
23	g		xxi	Exi.	Exi.
24	a	Fall.	xxii	Exi.	Exi.
25	b	Christmas.	xxiii	Exi.	Exi.
26	c	S. Steven.	xxiiii	Exi.	Exi.
27	d	S. John.	xxv	Exi.	Exi.
28	e	Innocents.	xxvi	Exi.	Exi.
29	f		xxvii	Exi.	Exi.
30	g		xxviii	Exi.	Exi.
31	a	Estuete.	xxix	Exi.	Exi.

# An Almanacke for xxxij yeeres.

The yeere of our Lord.	The golden number.	Dominicall letter.	Septuagesima.	The first day of Lent.	Easter day.
1603	8	B	20. Febu.	9. March	24. April
1604	9	A	5.	22. Febu.	8.
1605	10	F	27. Janu.	13.	31. March
1606	11	E	16. Febu.	5. March	20. April
1607	12	D	1. Febu.	18. Febu.	5.
1608	13	C	24. Janu.	10.	27. March
1609	14	B	12. Febu.	1. March	16. April
1610	15	A	4.	21. Febu.	8.
1611	16	F	20. Janu.	6.	24. March
1612	17	E	9. Febu.	25.	12. April
1613	18	D	31. Janu.	17.	4.
1614	19	C	20. Febu.	9. March	24.
1615	1	B	5.	22. Febu.	9.
1616	2	A	28. Janu.	14.	31. March
1617	3	F	16. Febu.	7. March	20. April
1618	4	E	1.	18. Febu.	5.
1619	5	D	24. Janu.	10.	28. March
1620	6	C	13. Febu.	1. March	16. April
1621	7	B	28. Janu.	14. Febu.	1.
1622	8	A	17. Febu.	6. March	21.
1623	9	F	9. Febu.	16. Febu.	13.
1624	10	E	25. Janu.	11.	28. March
1625	11	D	13. Febu.	2. March	17. April
1626	12	C	5.	22. Febu.	9.
1627	13	B	21. Janu.	7.	25. March
1628	14	A	10. Febu.	27.	13. April
1629	15	F	1.	18.	5.
1630	16	E	24. Janu.	10.	28. March
1631	17	D	6. Febu.	25.	10. April
1632	18	C	29. Janu.	20.	1.
1633	19	B	17. Febu.	6. March	21. April
1634	1	A	2. Febu.	19. Febu.	6.



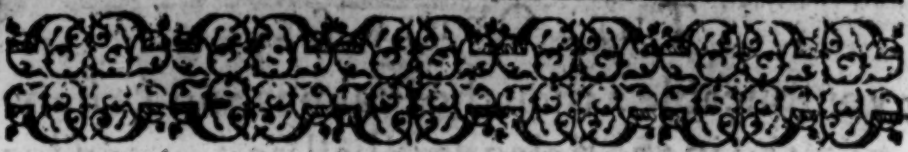
**The table for the order of the Psalmes,**  
*to be said at Morning and Evening prayer.*


Morning prayer.

Evening prayer.

1 i.ii.iii.iiii.v.  
 2 ix. x. xi.  
 3 xv. xvi. xvii.  
 4 xix. xx. xxi.  
 5 xxiii. xxv. xxvi.  
 6 xxx. xxxi.  
 7 xxxv. xxxvi.  
 8 xxxviii. xxxix. xl.  
 9 xliiii. xlv. xlvi.  
 10 l. li. lii.  
 11 lvi. lvii. lviii.  
 12 lxii. lxiii. lxiiii.  
 13 lxviii.  
 14 lxxi. lxxii.  
 15 lxxv. lxxvi. lxxvii.  
 16 lxxix. lxxx. lxxxi.  
 17 lxxxvi. lxxxvii. lxxxviii.  
 18 xc. xci. xcii.  
 19 xcv. xcvi. xcvii.  
 20 cii. ciii.  
 21 cv.  
 22 cvii.  
 23 cx. cxi. cxii. cxiii.  
 24 cxvi. cxvii. cxviii.  
 25 Inde v.  
 26 Inde v.  
 27 120. 121. 122. 123. 124. 125.  
 28 132. 133. 134. 135.  
 29 cxxxix. cxl. cxli.  
 30 cxliiii. cxlv. cxlvi.

vi. vii. viii.  
 xii. xiii. xiiii.  
 xviii.  
 xxii. xxiii.  
 xxvii. xxviii. xxix.  
 xxxii. xxxiii. xxxiiii.  
 xxxvii.  
 xli. xlii. xliii.  
 xlvii. xlviii. xlix.  
 liii. liiii. lv.  
 lix. lx. lxi.  
 lxv. lxvi. lxvii.  
 lxix. lxx.  
 lxxiii. lxxiiii.  
 lxxviii.  
 lxxxii. lxxxiii. lxxxiiii. lxxxv.  
 lxxxix.  
 xciii. xciiii.  
 xcvi. xcix. C. ci.  
 ciii.  
 cvi.  
 cviii. cix.  
 cxiii. cxv.  
 cxix. Inde iiii.  
 Inde iiii.  
 Inde iiii.  
 126. 127. 128. 129. 130. 131.  
 cxxxvi. cxxxvii. cxxxviii.  
 cxlii. cxliii.  
 cxlvii. cxlviii. cxlix. cl.

  
¶ The order how the rest of holy  
Scripture (beside the Psalter) is  
*appointed to be read.*

 HE olde Testament is ap-  
pointed for the first Lessons at  
Morning and Euening prayer;  
and shall be read through eue-  
rie yeere once, except certaine  
Bookes and Chapters, which bee least edify-  
ing, and might best be spared, and therefore  
are left vnread.

The new Testament is appointed for the  
second Lessons at Morning & Euening pray-  
er, and shall be read ouer orderly euery yeere  
thrice beside the Epistles and Gospels: except  
the Apocalypse, out of the which there bee  
onely certaine Lessons appointed, vpon di-  
uers proper feasts.

And to know what Lessons shalbe read eue-  
ry day: find the day of the Moneth in the Ka-  
lender following, & there ye shal perceiue the  
bookes and chapters that shall be read for the  
Lessons both at morning and euening praier.

And here is to be noted, that whensoever  
ther be any proper Psalmes or lessons appoin-  
ted for the Sundaies, or for any feast, moucable

B

or

## THE ORDER, &c.

or vnmoueable: then the Psalmes and Lessons appointed in the Kalender, shall be omitted for that time.

Yee must note also, that the Collect, Epistle, and Gospel, appointed for the Sunday, shall serue all the weeke after, except there fall some feast that hath his proper.

When the yeres of our Lord may be diuided into foure euen partes, which is euery fourth yeere, then the Sunday letter leapeth, and that yeere the Psalmes and Lessons which serue for the 23. day of February, shal be read againe the day following, except it be Sunday, which hath proper Lessons of the old Testament, appointed in the Table seruing for that purpose.

Also, wheresoeuer the beginning of any Lesson, Epistle, or Gospel is not expressed, there ye must begin at the beginning of the Chapter.

And wheresoeuer is not expressed how farre shall be read, there shall you reade to the end of the Chapter.

Item, so oft as the first Chapter of S. Matthew is read either for Lesson or Gospel: ye shall begin the same at, The birth of Iesus Christ was on this wise, &c. And the third Chapter of S. Lukes Gospel shall be read vnto,  
So that he was supposed to be  
the sonne of Ioseph.

Proper





Proper Lessons to be read for  
the first Lessons, both at Morning  
and Euening prayer, on the Sundayes thorow-  
out the yeere, and for some also  
the second Lessons.

Sundayes of Aduent.	Mattens.	Euensong.
The first.	Esai. i.	Esai. ii.
ii	v	xxiii.
iii	xxv	xxvi
iiii	xxx	xxxii
Sundayes after Christmas.	Mattens.	Euensong.
The first.	Esai. xxxvii.	Esai. xxxviii.
ii	xli	xliii
Sundayes after the Epiphany.	Mattens.	Euensong.
The first.	Esai. xliii.	Esai. xli.
ii	li	liii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxi

# Proper Lessons.

	Mattens.	Euensong.
Septuagesima.	Genesis i.	Genesis ii.
Sextagesima.	Genesis iiii.	vi.
Quinquagesima.	Genesis ix.	xii.
Lent.		
First Sunday.	Genesis xix.	Genesis xxii.
ii	xxvii.	xxiiii.
iii	xxxix.	xli.
iiii	xliii.	xlv.
v	Exodus iii.	Exodus.v.
vi	ix.	x.
Easter day.	Mattens.	Euensong.
First Lesson.	Exodus xii.	Exodus.xiiii.
Second Lesson.	Roma.vi.	Actes.i.

## Sundayes after Easter.

	Numeri.xvi.	Numeri.xvii.
The first	xxiii.	xxv.
ii	Deut.iii.	Deut.v.
iii	vi.	vii.
iiii	viii.	ix.
v		
Sunday after		
Ascension day.	Deut.xii.	Deut.xiii.
Whitsunday.		
First Lesson.	Deut.xvi.	Wisdomes.i.
Second Lesson.	Actes.x. Then Peter opened his mouth, &c.	Actes.xix. It for- tuned when A- pollo, &c. (vnto) After these.

# Proper Lessons.

Trinitie Sun. day.	Mattens.	Euenfong.
First Lesson.	Gene. xviii.	Josue. i.
Second Lesson.	Matth. iii.	

## Sundayes after Trinitie.

The first.	Josue. x.	Josu. xxix.
ii	Judic. 4.	Judic. v.
iii	i. King. ii.	i. King. iii.
iiii	xii.	xiii
v	xv	xvii
vi	ii. King. xii.	ii. King. xxi.
vii	xxii	xxiii
viii	iii. King. xiii.	iii. King. xvii.
ix	xviii	xix
x	xxi	xxii
xi	iiii. King. v.	iiii. King. ix.
xii	x	xviii
xiii	xix	xxiii
xiiii	Jerem. v.	Here. xxii.
xv	xxv	xxvi
xvi	Ezechiel. ii.	Ezech. xiii.
xvii	xvi	xviii
xviii	xx	xxiii
xix	Daniel. iii.	Daniel. vi.
xx	Joel. ii.	Micah. vi.
xxi	Abacuc. ii.	Prou. i.
xxii	Prou. ii.	iii
xxiii	xi.	xix



# Proper Lessons.

Sundayes after Trinity.	Mattens.	Euenfong.
xxiii	Pro. xiii.	Pro. xiii.
xxv	rb	rb
xxvi	rbii	rit

## Lessons proper for holy dayes.

	Mattens.	Euenfong.
Saint Andrew.	Pro. xx.	Pro. xxi.
Saint Thomas the Apostle.	xxiii.	xxiii.
Natiuity of Christ.		
First Lesson.	Esai. ix.	Esai. vii. God spake once a gaine to Ahaz, &c.
Second Lesson.	Luke ii. vnto, And vnto men good will.	Titus. iii. The kindnesse and loue, &c.
Saint Steuen.		
First Lesson.	Pro. xxviii.	Eccle. iiii.
Second Lesson.	Actes vi. and vii. Steuen full of fayth and pow- er, &c. vnto And when xl. peeres, &c.	Actes. vii. And when xl. peeres were expired, there appeared vnto Mo- ses, &c. (vnto) Ste- uen full of the holy Ghost, &c.
Saint Iohn.		
First Lesson.	Eccle. 5.	Eccle. vi.
Second Lesson.	Apo. i.	Apoc. xxi.

# Proper Lessons.

	Mattens.	Euenſong.
Innocents day.	Iere. xxxi. vnto Moreouer I heard Ephraim.	Wisdom. i.
Circumciſion.		
First Lesson.	Genesis xvi.	Deut. x. And now Iſrael. &c.
Second Lesson.	Roman. ii.	Coloſſians. ii.
Epiphanie.		
First Lesson.	Eſai. lx.	Eſai. xlix.
Second Lesson.	Luke. iiii. vnto So that he was ſuppoſed to be the ſonne of Jo- ſeph.	John. ii. vnto After this he went to Caper- naum.
Conuerſion of S. Paul.		
First Lesson.	Wiſedome v.	Wiſedome. vi.
Second Lesson.	Actes. xxii. vnto They heard him.	Actes. xxvi.
Purification of Marie.	Wiſedome ix.	Wiſedome. xii.
Saint Matthe	Wiſedome. xix.	Eccle. i.
Annunciation of our Ladie.	Eccle. ii.	Eccle. xii.

# Proper Lessons.

Wednesday before Easter.	Mattens. Dee. xiii.	Euen song. Dee. xiii.
Thursday before Easter.	Daniel. ix.	Iere. xxi.
Good Fryday.	Genesis xxii.	Esa. liii.
Easter Euen.	Zacha. ix.	Exod. xiii.
Sunday in Easter weeke.		
First Lesson.	Exodus. xvi.	Exodus. xvi.
Second Lesson.	Matth. xviii.	Actes. iii.
Tuesday in Easter weeke.		
Fyrst Lesson.	Exod. xx.	Exodus. xxxii.
Second Lesson.	Luke. xiiii. vnto And behold two of them.	i. Cor. xv.
Saint Marke.	Eccle. iiii.	Eccle. v.
Philip & Iacob.	Eccle. vii.	Eccle. ix.
Ascension day.	Deut. x.	iii. king. ii.
Sunday in Whitson weeke.		
Fyrst Lesson.	Gene. xi. vnto These are y <sup>e</sup> ge- neratiōs of Sē.	Num. xi. gather vnto me 70. men, & vnto Moses and the elders returned.
Second Lesson.	i. Cor. xii.	
Tuesday in Whitson weeke.	i. king. xix. Dauid came to Samuel, &c.	Deut. xxx.



# Proper Lessons.

S. Barnabe.	Mattens.	Euenfong.
First Lesson.	Eccle. x.	Eccle. xii.
Second Lesson.	Actes, xiiii.	Actes, xv. vnto After certaine dayes.
S. Iohn Bapt.		
First Lesson.	Mala. iiii.	Mala. iiij.
Second Lesson.	Matthe we, xiii.	Matth. xiiii. vnto When Iesus heard.
Saint Peter.		
First Lesson.	Ecclu. xv.	Ecclu. xix.
Second Lesson.	Actes. iiii.	Actes iiii.
Saint James.	Ecclu. xxi.	Ecclu. xxiii
S. Bartholo.	xxv	xxix
S. Matthe we.	xxv	xxviii
S. Michael.	xxix	xl
S. Luke.	li	Iob. i.
Simon & Jude.		
First Lesson.	Iob. xliii. xxv	xli
All Saintes,		
First Lesson.	Wisdo. iiii. vnto Blessed is rather the barren.	Wisdo. v. vnto His ielousie also
Second Lesson.	Hebz. xi. xii. Saintes by fayth, vnto, If you endure cha- stening.	Apocal. xix, vnto And I sawe an An- gel stand.



# Proper Psalmes on cer- taine dayes.

	Mattens.	Euensong
Christmas day.	<div> <div>Psalm</div> <div> <div>ix.</div> <div>xl.</div> <div>lxxv.</div> </div> </div>	<div> <div>lxxxix.</div> <div>cx.</div> <div>cxix.</div> </div>
Easter day.	<div> <div>ii</div> <div>lvii</div> <div>cx</div> </div>	<div> <div>cxiii</div> <div>cxliii</div> <div>cxviii</div> </div>
Ascension day.	<div> <div>viii</div> <div>xb</div> <div>xxi</div> </div>	<div> <div>xxiii</div> <div>lxviii</div> <div>cbiii</div> </div>
Whitsunday.	<div> <div>xl</div> <div>lxvii</div> </div>	<div> <div>ciii</div> <div>cxlv</div> </div>

The

The Table and Kalender expref-  
fing the order of the Pfalmes and Lessons  
to be faid at Morning and Euening prayer  
throughout the yeere, except certaine proper  
feasts, as the Rules following more  
plainely declare.

The order how the Pfalter is ap-  
pointed to be read.



The Pfalter fhall be read through once e-  
uery Moneth. And becaufe that fome  
Moneths be longer then fome other be,  
it is thought good to make them euen by  
this meanes.

So euery Moneth fhall be appointed (as concerning  
this purpofe) iust xxx. dayes.

And becaufe January and March hath one day a-  
boue the faid number, & February which is placed be-  
twene them both, hath onely xxviii. dayes: February  
fhall borow of either of the Monethes of January and  
March, one day: And fo the Pfalter which fhall bee  
read in February, muft begin the laft day of January,  
and end the firft day of March.

And whereas May, Iuly, Auguft, October, & De-  
cember, haue xxxi. dayes apiece: it is ordered that the  
fame Pfalmes fhall bee read the laft day of the faide  
Monethes, which were read the day before: fo that the  
Pfalter may begin again the firft day of the next Mo-  
neth enfuing.

Nowe to know what Pfalmes fhall bee read euery  
day, looke in the kalender the numb. that is appointed  
for the Pfalmes, and then find the faine number in this  
table, & vpon that number fhall you fee what Pfalmes  
fhall be faid at Morning and Euening prayer.

And where the cxix. Pfalme is diuided into cxii. por-  
tions, and is ouerlong to be read at one time: it is fo or-  
dered, that at one time fhall not be read aboue foure or  
fue of the faid portions, as you fhall perceiue to be noted  
in the Table before.

An



And here is also to be noted, that in this table, and in all other partes of the service, where any Psalmes are appoynted, the number is expressed after the great English Bible, which fro the ix. Psalme, vnto the Cxlviii. Psalme, folowing the diuision of the Hebrewes, doth vary in number from the common Latin translation.



These to be obserued for holy  
daies, and none other.

**T**hat is to say, All Sundayes in the yere.  
The dayes of the feastes of the Circumcision of  
our Lord Iesus Christ.

Of the Epiphanie.

Of the Purification of the blessed virgin.

Of Saint Mattheus the Apostle.

Of the Annunciation of the blessed Virgin.

Of Saint Marke the Evangelist.

Of Saint Philip and Iacob the Apostles.

Of the Ascension of our Lord Iesus Christ.

Of the Nativitie of Saint Iohn Baptist.

Of Saint Peter the Apostle.

Of Saint Iames the Apostle.

Of Saint Bartholomew the Apostle.

Of Saint Mattheu the Apostle.

Of Saint Michael the Archangel.

Of Saint Luke the Evangelist.

Of Saint Simon and Jude the Apostles.

Of all Saintes.

Of Saint Andrew the Apostle.

Of Saint Thomas the Apostle.

Of the Nativitie of our Lord.

Of Saint Steven the Martyr.

Of Saint Iohn the Evangelist.

Of the holy Innocents.

Sunday and Tuesday in Easter weeke.

Sunday and Tuesday in Whitsun weeke.

The



## THE PREFACE.

**T**here was neuer any thing by the  
wit of mā so well deuised, or so sure  
established, which in continuance of  
time hath not bene corrupted: As  
(among other things) it may plainly  
appeare by the common prayers  
in the church, commonly called di-  
uine seruice. The first originall and  
ground whereof, if a man would search out by the au-  
tent fathers, he shal find that the same was not ordey-  
ned but of a good purpose, and for a great aduancement  
of godlines. For they so ordered the matter, that all the  
whole Bible (or the greater part therof) should be read  
ouer once euery yere, intending thereby that the Cle-  
rge, & specially such as were ministers of the Congre-  
gation, shoulde by often reading & meditation of Gods  
word, be stirred vp to godlines themselves, and be more  
able to exhort other by wholesome doctrine, and to con-  
fute them that were aduersaries to the trueth: and fur-  
ther, that the people (by dayly hearing of holy scripture  
read in the Church) shoulde continually profit more and  
more in the knowledge of God, and be the more enfla-  
med with the loue of his true religion. But these many  
yeres passed, this godly and decent order of the ancient  
fathers hath beene so altered, broken, and neglected, by  
planting in vncertaine stories, legendes, responses, ver-  
ses, vaine repetitions, commemorations, and synodals,  
that commonly when any booke of the Bible was be-  
gun, before three or foure Chapters were read out, all  
the rest were vncread. And in this sort the booke of Esay  
was begunne in Advent, and the booke of Genesis in  
Septuagesima: But these were only begun, and neuer  
read through. After a like sort were other books of holy  
Scripture

## The Preface.

Scripture bled. And moreover, whereas Saint Paul would haue such language spoken to the people in the Church as they might vnderstand, and haue profite by hearing the same: The seruice in the Church of England (these many yeres) hath bene read in Latine to the people, which they vnderstoode not, so that they haue heard with their eares only, & their heartes, spirit, and mind haue not bene edified thereby. And furthermore, notwithstanding that the auncient fathers haue deuised the Psalmes into seuen portions, whereof euery one was called a *Psalter*: Now of late time a few of them haue bene dayly sayde, and oft repeated, and the rest vtterly omitted. Moreover, the number and hardnes of the rules called the *Psalter*, and the manifold changings of the seruice, was the cause, that to turne the booke onely was so hard and intricate a matter, that many tymes there was more businesse to find out what should be read, then to reade it when it was found out.

These inconueniencies therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readinesse in this matter, here is drawne out a *Kalender* for that purpose, which is plaine and easie to be vnderstanded, wherein (so much as may bee) the reading of holy scriptures is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause be cut off *Anthemes*, *Responses*, *Invitatories*, & such like things, as did breake the continuall course of the reading of the Scripture. Yet because there is no remedie, but that of necessity there must be some rules, therefore certaine rules are here set forth, which as they be few in number, so they be plaine and easie to be vnderstanded. So that here you haue an order for prayer (as touching the reading of holy scripture) much agreeable to the mind and purpose of the old fathers, & a great deale more profitable & comodious then that which of late was used. It is more profitable, because here are left out many things, whereof some be untrue, some vncertaine, some vaine & superstitious, & it is ordeined, nothing to be read, but the very pure word of God, the holy scriptures, or in which



## The Preface.

Is evidently grounded vpon i same, & that in such a language and order, as is most easie and plaine for the vnderstanding both of the readers and hearers. It is also more commodious, both for the shortnes thereof, and for the plainnesse of the order, and for that the rules be few and easie. Furthermore, by this order the Curates shall need none other bookes for their publique seruice, but this booke and the Bible. By the meanes whereof the people shal not be at so great charges for bookes, as in times past they haue bene.

And where heretofore there hath bene great diuersitie in saying & singing in Churches within this realme, some folowing Salisburie vse, some Hereford vse, some the vse of Bangor, some of York, and some of Lincolne: Now from henceforth all the whole Realme shal haue but one vse. And if any would iudge this way more gainfull, because that all things must be read vpon the booke, whereas before by the reason of so often repetition, they could say many things by heart: If those men wil weigh their labour, with the profit & knowledge which dayly they shall obteyne by reading vpon the booke, they wil not refuse the paine, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost be so plainly set forth, but doubts may rise in the vse and practising of the same: To appeale all such diuersitie (if any arise) and for the resolution of all doubts concerning the manner how to vnderstand, do, and execute the things contained in this booke: The parties that so doubt, or diuersly take any thing, shall alway resort to the bishop of the Diocese, who by his discretion shal take order for the quieting & appeasing of the same, so that the same order be not contrary to any thing contayned in this book. And if the Bishop of the diocesse be in any doubt, then he may send for the resolution thereof vnto the Archbishop.

Though it be appointed in the afore written preface, that all things shalbe read and sung in the Church in the English tongue, to the ende that the congregation may be thereby edified: yet it is not meant, but when men say Morning and Euening prayer priuately, they may

## The Preface.

may say the same in any language that they themselves  
do vnderstand.

And all Priests and Deacons shalbe bound to say  
dayly the Morning & Euening prayer, either priuately  
or openly, except they be let by preaching, studping of di-  
uinitie, or by some other vrgent cause.

And the Curate that ministreth in every parish  
Church or Chappel, being at home, and not being o-  
therwise reasonably letted, shall say the same in the pa-  
rish Church or Chappel, where he ministreth, and  
shall toll a bell thereto a conuenient time be-  
fore he begin, that such as be disposed  
may come to heare Gods  
word, and to pray  
with him.

An



**An Act for the vniformitie of Common  
Prayer, and Seruice in the Church, and Admini-  
stration of the Sacraments.**

**W**here at the death of our late Soueraigne Lord King Edward the sixth, there remained one vniforme order of Common Seruice and Prayer, and of the administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Booke, entituled, The Booke of Common prayer, and administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Act of Parliament, holden in the fifth and sixth yeeres of our said late Soueraigne Lord King Edward the sixth, entituled, An Acte for the vniformity of Common Prayer, and administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first yere of the reigne of our late Soueraigne, Lady Queene Mary, to the great decay of the due honour of God and discomfort to the professors of the Truth of Christs Religion.

Be it therefore enacted by the authoritie of this present Parliament, That the said Statute of repeale, and euery thing therein contained, onely concerning the said Booke, and the Seruice, Administration of Sacraments, Rites, & Ceremonies, contained or appointed, in, or by the said Booke, shalbe void and of none effect, from and after the Feast of the Nativity of S. Iohn Baptist next comming. And that the said booke with the order of Seruice, and of the Administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added and appointed by this Estatute shall stand, & be from and after the said Feast of the Nativity of S. Iohn Baptist, in full force and effect, according to the teneur and effect of this Estatute: any thing in the foresaid Estatute of repeale to the contrary notwithstanding.

And further be it enacted by the Queenes Highnesse, with the assent of the Lords and Commons of this present Parliament assembled, and by the authoritie of the same, that all & singular Ministers in any Cathedral or parish Church, or other place within this Realme of England, Wales & the marches of the same, or other the Queenes dominions, shall from and after the feast of the Nativity of S. Iohn Baptist next comming, bee bounden to say and vse the Mattens, Euen-song, celebration of the Lords Supper, and administration of each of the Sacraments, and all other Common and Open prayer, in such order and forme as is mentioned in the said Booke, so authorized by Parliament, in the said first & sixth yere of the Reigne of King Edward the sixth, with one alteration or addition of certaine Lessons to be vsed on euery Sunday in the yere, and the forme of the Letanie altered and corrected, and two sentences only added in the deliuerie of the Sacrament



## An Act for the vniformitie

to the Communicants, & none other, or otherwise. And that if any maner of Parson, Vicar, or other whatsoeuer Minister, that ought or should sing or say Common prayer mentioned in the said Booke, or minister the Sacraments, from, and after the feast of the Natiuitie of S. Iohn Baptist next cōing, refuse to vse the said Common prayers. or to minister the Sacraments in such Cathedral or Parish Church, or other places, as he should vse to minister the same, in such order and forme as they be mentioned and set forth in the said Booke, or shall wilfully or obstinately (standing in the same) vse any other Rite, Ceremony, Order, Forme, or Maner of celebrating of the Lords Supper, openly or priuily, or Mattens, Euen-song, Administration of the Sacraments, or other Open prayers, then is mentioned and set forth in the said Booke, (Open prayer in & thorowout this Act, is meant that praier which is for other to come vnto, or heare, either in Common Churches, or Priuate Chappels, or Oratories, commonly called The Service of the Church) or shall Preach, declare, or speake any thing in the derogation, or deprauiing of the said Booke, or any thing therein conteined, or of any part thereof, and shalbe thereof lawfully conuicted, according to the Lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the fact: shal lose & forfeit to the Queenes Highnesse, her heires and successors, for his first offence the profit of all his Spiritual benefices or promotions, comming or arising in one whole yere next after his conuiction: and also that the person so conuicted, shall for the same offence suffer imprisonment by the space of five moneths, without Baile or Mainprise. And if any such person once conuict of any offence concerning the premises, shall after his first conuiction elsloones offend, & be thereof, in forme aforesaid, lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yere, and also shall therfore be depriued ipso facto of all his Spiritual promotions. And that it shall be lawfull to all patrons or donours of all any singular the same Spiritual promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twice conuicted in forme aforesaid, shall offend against any of the premises the third time, & shalbe thereof, in forme aforesaid, lawfully conuicted: that then the person so offending, and conuicted the third time, shalbe depriued ipso facto of all his Spiritual promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend, and bee conuict, in forme aforesaid, concerning any of the premises, shall not bee Beneficed, nor haue any Spiritual Promotion: that then the same person so offending, and conuict, shal for the first offence suffer imprisonment during one whole yere next after his said conuiction, without Baile or mainprise. And if any such person, not hauing any Spiritual

## of Common prayer.

Whosoever promotion, after his first conviction, shall afterwards offend in any thing concerning the premises, and shall, in forme aforesaid, be thereof lawfully convicted: that then the same person shall, for his second offence, suffer imprisonment during his life.

And it is ordeined and enacted by the authoritie abovesaid, that if any person or persons whatsoever, after the said feast of the Translation of S. John Baptist next comming, shall in any Enterludes, Playes, Songs, Rimes, or by other open words, declare or speake any thing in the derogation, depraving, or despising of the same Booke, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatnings, compel, or cause, or otherwise procure, or maintaine any Parson, Vicar, or other Minister, in any Cathedral or Parish Church, or in Chappel, or in any other place, to sing, or say any Common and Open prayer, or to minister any Sacrament, otherwise, or in any other maner and forme then is mentioned in the said Booke, or that by any of the laste meanes, shall unlawfully interrupt or let any Parson, Vicar, or other Minister, in any Cathedral or Parish Church, Chappel, or any other place, to sing or say Common and Open prayer, or to minister the Sacraments, or any of them in such maner and forme as is mentioned in the said Booke: that then every such person, being thereof lawfully convicted in forme aforesaid, shall forfeit to the Queene our Soueraigne Lady, her heires and successours, for the first offence an hundred markes. And if any person or persons, being once convict of any such offence, afterwards offend, against any of the last recited offences, & shall, in forme aforesaid, be thereof lawfully convicted: that then the same person so offending and convict, shall for the second offence forfeit to the Queene our Soueraigne Lady, her heires and successours four hundred markes. And if any person, after hee, in forme aforesaid shall have bene twice convict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof, in forme abovesaid, lawfully convicted: that then every person so offending and convict, shall for his thirde offence forfeit to our Soueraigne Lady the Queene all his goods and catells, and shall suffer imprisonment during his life. And if any person or persons, for his first offence concerning the premises, shall be convict in forme aforesaid, doe not pay the summe to be payde by vertue of his conviction, in such maner and forme as the same ought to be payed, within five Weekes next after his conviction: that then every person, so convict, and so not paying the same, shall for the same first offence, in steade of the said summe, suffer imprisonment by the space of six moneths, without balle or mainprise. And if any person or persons that for his second offence, concerning the premises, shall be convict in forme aforesaid, doe not pay the said summe to be payd by vertue of his conviction & this Estature in such maner and forme as the



## An Act for the Vniformitie.

same ought to be payed, within sixe weekes next after his said second conuiction: that then euery person so conuicted, and not so paying the same shall for the same second offence, in the stead of his said summe suffer imprisonment during twelue moneths without baile or maineprie, And that from and after the said feast of the Natiuitie of Saint Iohn Baptiste next coming, al and euery person and persons, inhabiting within this Realme, or any other the Queenes Maiesties dominions, shall diligently and faithfully, having no lawfull or reasonable excuse to bee absent, endeavour theselues to resort to their Parish Church or chappel accustomed, or vpon reasonable let thereof, to some vsuall place where Common prayer and such Service of God shall be vsed in such time of let, vpon euery Sunday, and other dayes ordained and vsed to be kept as holy dayes: and then and there to abide orderly and soberly, during the time of Common prayer, preaching, or other Service of God, there to be vsed and ministered, vpon paine of punishment by the censures of the Church: and also vpon paine that euery person so offending, shall forfeit for euery such offence twelue pence to bee leuied by the Churchwardens of the Parish where such offence shall be done, to the vse of the poore of the same Parish, of the goods, lands, & tenements of such offender by way of distresse. And for due execution hereof, the Queenes most excellent Maiestie, the Lords temporall, and all the Commons in this present Parliament assembled, both in Gods Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall inueuour themselves to the uttermost of their knowledges, that the due & true execution hereof may be had throughout their diocesse and charges, as they will answer before God, for such euils and plagues wherewith Almighty God may iustly punish his people for neglecting his good and wholesome Law. And for the authoritie in this behalfe, be it further enacted by the authoritie aforesaid, That all and singular the same Archbishops, Bishops and all other their officers exercising Ecclesiasticall iurisdiction, aswell in place exempt as not exempt, within their Diocesse, shall haue full power & authoritie by this Act, to reforme, correct, and punish by censures of the Church, al and singular persons, which shall offend within any their Iurisdictions or Diocesse, after the sayd Feast of the Natiuitie of S. Iohn Baptiste next coming, against this Acte and Statute: any other Law, Statute, priuiledge, libertie, or prouision heretofore made, had, or suffered, to the contrary notwithstanding.

And it is ordeined, & enacted by the authoritie aforesaid, That all and euery Iustices of Oyer and Determiner, or Iustices of Assise, shall haue full power and authoritie in euery of their open and generall Sessions, to enquire, heare, and determine all, and all maner of offences that shall be committed or done contrary to a-



## of Common prayer.

the article contained in this present Acte, within the limits of the Commission to them directed, and to make procelle for the execution of the same, as they may doe against any person being indicted before them of trespassse, or lawfully convicted thereof.

Provided alwayes, and be it enacted by the authoritie aforesaid, That all and every Archbishop and Bishop, shall or may at all time and times, at his libertie and pleasure, joyn & associate himselfe, by vertue of this Act, to the said Justices of Oyer and Determiner, or to the said Justices of Assise, at every of the said open and general Sessions to be holden in any place within his Diocese, for and to the inquiry, hearing & determining of the offences aforesaid.

Provided also, and be it enacted by the Authoritie aforesaid, That the Bookes concerning the sayd Service, shall at the costs and charges of the Parishioners of every Parish and Cathedral Church, be attained and gotten before the said feast of the Nativitie of S. John Baptist next following: and that all such Parishes and Cathedral Churches, or other places where the said Books shall be attained and gotten before the said feast of the Nativitie of S. John Baptist shall within three weeks next after the said Bookes so attained and gotten, use the said Service, and put the same in use according to this Act.

And be it further enacted by the authoritie aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested, of, or for any the offences above mentioned, hereafter to be committed or done contrary to this Act, unlesse hee or they so offending, be thereof indicted at the next generall Sessions to be holden before any such Justices of Oyer & Determiner, or Justices of Assise, next after any offence committed or done contrary to the tenor of this Acte.

Provided alwayes, and be it ordeined and enacted by the authoritie aforesaid, that all and singular Lords of the Parliament, for the third offence above mentioned shall be tried by their Peeres.

Provided also, and be it ordeined and enacted by the authoritie aforesaid, that the Mayor of London, and all other Mayors, Bailiffes, & other head officers, of all and singular cities, boroughs & townes corporate, within this Realme, Wales, and the marches of the same, to the which Justices of Assise doe not commonly repaire, shall have full power and authoritie, by vertue of this Act, to enquire, heare and determine the offences abovesaid, and every of them peerele within fiftene dayes after the Feasts of Easter and S. Michael the Archangel, in like manner and forme as Justices of Assise, and Oyer and Determiner may doe.

Provided alwayes, and be it ordeined and enacted by the authoritie aforesaid, that all and singular Archbishops and Bishops, and every of their Chancellors, Commissaries, Archdeacons,

## An Act for the vniformitie, &c.

and other Ordinaries, hauing any peculiar Ecclesiasticall iurisdiction, shall haue full power and authoritie, by vertue of this Act, aswell to enquire in their visitation, synodes, or else where within their iurisdiction, at any other time and place, to take accusations and informations of al and euery the things aboue mentioned, done, committed, or perpetrated within the limits of their iurisdiction and authoritie, and to punish the same by admonition, excommunication, sequestration or deprivation, or other censures and processes in like forme as heretofore hath bene vsed in like cases by the Queenes Ecclesiasticall Lawes.

Provided alwayes, and be it enacted, that whatsoener person offending in the premises, shall for the first offence receiue punishment of the Ordinary, hauing a testimonial thereof vnder the said Ordinaries seale, shall not for the same offence elswoones bee convicted before the Iustices: and likewise receiuing for the said first offence punishment by the Iustices, he shall not for the same offence elswoones receiue punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Provided alwayes and bee it enacted, that such ornaments of the Church, & of the Ministers thereof, shall be retained, and be in vse, as was in this Church of England by the authoritie of Parliament in the second yeere of the reigne of king Edward the first, vntill other order shall bee therein taken by authoritie of the Queenes Maestie, with the aduise of her Commissioners, appointed and authorized vnder the great Seale of England, for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also, that if there shall happen any contempt or irreuerence to be vsed in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Booke: the Queenes Maestie may by the like aduise of the said Commissioners, or Metropolitane, ordeine & publish such further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reuerence of Christes holy Mysteries and Sacraments.

And be it further enacted by the authoritie aforesaid, that all lawes, statutes, and ordinances wherein or whereby any other Service, administration of Sacraments, or Common prayer is limited, established, or set forth to be vsed within this Realme, or any other the Queenes dominions and countreies, shall from henceforth utterly be forgo, and of none effect.

The


¶ The order where Morning and  
Euening Prayer shall be  
vted and said.

**T**He Morning and Euening prayer shall vsed in the  
accustomed place of the Church, Chappel, or Chan-  
cel, except it shall be otherwise determined by the Or-  
dinarie of the place. And the Chancels shall remaine  
as they haue done in times past.

¶ And here is to be noted, that the Minister at the time  
of the Communion, and at all other times, in his mi-  
nistration, shall vse such Ornaments in the Church, as  
were in vse by authoritie of Parliament in the second  
yere of the reigne of K. Edward the sixt, according to  
the Act of Parliament, in that case made & prouided.

¶ A order for Morning prayer daily  
throughout the yeere.

**A**T the beginning both of Morning prayer, and like-  
wise of Euening prayer, the Minister shal read with a  
loud voyce, some one of these Sentences of the Scrip-  
tures that follow: And then he shall say that which is  
written after the said sentences.

 **W**hat time soeuer a sinner doeth Eze. 18.  
repent him of his sinne from the bot-  
tome of his heart, I will put all his  
wickednesse out of my remembrance  
saith the Lord.

I doe know mine owne wickednesse: and my Psal. 51.  
sinne is alway against me.

Turne thy face away from our sinnes, O Lord: Psal. 51.  
and blot out all our offences.

A sorowfull spirit is a sacrifice to God: despise Psal. 51.  
not (O Lord) humble and contrite hearts.



## Morning prayer.

Incl. 2.

Rent your hearts and not your garments, and turne to the Lord your God: because he is gentle and mercifull, he is patient and of much mercy, and such a one that is soze for your afflictions.

Mat. 9.

To thee (O Lord God) belongeth mercy and forgiveness, for we haue gone away from thee, and haue not hearkened to thy voice, whereby we might walke in thy Lawes which thou hast appointed for vs.

Ierc. 10.

Correct vs, O Lord, and yet in thy iudgement, not in thy fury, lest we should be consumed, and brought to nothing.

Mat. 3.

Amend your liues, for the kingdome of God is at hand.

Luke. 15.

I will goe to my father, and say vnto him, Father, I haue sinned against heauen, & against thee: I am no moze worthy to be called thy sonne.

Psal. 143.

Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

1. Iohn. 1.

If we say that wee haue no sinne, wee deceiue our selues, and there is no truth in vs.



Dearly beloued brethren, the Scripture moueth vs in sundry places, to acknowledge & confesse our manifold sins and wickednes, and that we should not dissemble nor cloke them before the face of Almighty God our heauenly father, but confesse them with an humble, lowly, penitent and obedient heart, to the end that we may obtaine forgiveness of the same, by his

## Morning prayer.

his infinite goodnesse & mercy. And although we ought at all times humbly to acknowledge our sins before God : yet ought we most chiefly so to do, when we assemble & meet together, to render thanks for the great benefits that we haue receiued at his hands, to set forth his most worthy praise, to heare his most holy word, & to aske those things which be requisite and necessary, as wel for the bodie as the soule. Therefore I pray and beseech you, as many as be heere present, to accompany me with a pure heart & humble voice, vnto the throne of the heauenly grace, saying after me.

¶ A general confession to be said of the whole Congregation after the Minister kneeling.

**A** Almighty and most mercifull father, wee haue erred and strayed from thy waies like lost sheep, we haue followed too much the deuises and desires of our owne hearts. We haue offended against thy holy Lawes : We haue left undone those things which we ought to haue done, and we haue done those things which we ought not to haue done, and there is no health in vs: but thou, O Lord, haue mercy vpon vs miserable offenders. Spare thou them, O God, which confess their faults, restore thou them that be penitent, according to thy promises declared vnto mankind in Christ Iesu our Lord. And grant O most mercifull father, for his sake, that we may hereafter liue a godly, righteous, and sober life, to the glory of thy holy Name, Amen.

¶ The

## Morning prayer.

¶ The absolution or remission of sinnes, to be pronounced by the Minister alone.

**A**lmightie God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that he may turn from his wickednesse and liue, & hath giuen power and commandement to his ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sinnes: he pardoneth and absolueth al them which truely repent, and vnfeignedly beleue his holy Gospel. Wherefore we beseech him to grant vs true repentance & his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioy, through Iesus Christ our Lord.

The people shall answere, Amen.

¶ Then shall the Minister begin the Lords prayer with a lowd voye.

**O**ur Father which art in heauen, halowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them that trespass against vs. And lead vs not into temptation: but deliuer vs from euill. Amen.

¶ Then likewise he shall say.

**O** Lord open thou our lips,

Answer.

And thy mouth shall shew forth our praise.

Priest



## Morning prayer.

Priest.

God make speede to saue vs.

Answer.

Lord make haste to help vs.

Gloꝝy be to the Father, &c.

Priest.

As it was in the beginning, &c.

¶ Playse ye the Lord.

¶ Then shall be said or sung this Psalm following.

**O** Come, let vs sing vnto the Lord, let vs hear.  
Only reioice in the strength of thy saluation.  
Let vs come befoze his presence with thanksgy-  
uing: & shew our selues glad in him with psalmes.  
For the Lord is a great God: and a great King  
aboue all gods.

Venite  
exultemus.  
Psal. 95.

In his hand are all the corners of the earth:  
and the strength of the hills is his also.

The Sea is his, and he made it: and his hands  
prepared the dry land.

Come, let vs worship and fall downe: and  
kneele befoze the Lord our maker.

For he is the Lord our God: and wee are the  
people of his pasture, and the sheepe of his hands.

To day if yee will heare his voyce, hearken not  
your hearts: as in the prouocation, and as in the  
day of temptation in the wilderness.

When your fathers tempted me: proued me,  
and saw my workes.

Forty yeres long was I grieved with this  
generation, and said: it is a people that do erre in  
their

## Morning prayer.

their hearts, for they haue not known my waies  
Unto whom I sware in my wrath : that they  
should not enter into my rest.

Glorie be to the Father, &c.

As it was in the beginning, &c.

¶ Then shall follow certaine Psalmes in order, as they be  
appointed in a Table made for that purpose, except  
there be proper Psalmes appointed for that day. And  
at the end of euery Psalme throughout the yeere, and  
likewise in the end of *Benedictus*, *Benedicite*, *Magnificat*  
and *Nunc dimittis*, shall be repeated, Glorie be to the  
father, &c. As it was in the beginning, &c.

¶ Then shall be read two Lessons distinctly with a loud  
voice, that the people may heare. The first of the old  
Testament, the second of the new, like as they be ap-  
pointed in the Kalender, except there be proper Les-  
sons assigned for that day: The Minister that readeth  
the Lesson, standing, and turning him so, as hee may  
best be heard of al such as be present. And before euery  
Lesson, the Minister shall say thus, The first, second,  
third, or fourth Chapter of Genesis, or Exodus, Ma-  
thew, Mark, or other like, as is appointed in the Kaler-  
der. And in the end of euery Chapter, he shall say  
Here endeth such a Chapter of such a Book.

¶ And to the end the people may the better heare, in  
such places where they do sing, there shall the Lesson  
be sung in a plaine tune, after the manner of distinct  
reading: and likewise the Epistle and Gospell. After  
the first Lesson, shall follow *Te Deum* in English daily  
throughout the whole yeere.

*Te Deum*

**V** We praise thee (O God:) we knowledgy  
thee to be the Lord.

All the earth doth worship thee : the father  
everlasting.

## Morning prayer.

To thee all Angels cry aloud : the heauens,  
and all the powers therein.

To the Cherubin and Seraphin : continually  
doe crie.

Holy, holy, holy : Lord God of Sabaoth.

Heauen and earth are full of the Maiesty : of  
thy glory.

The glorious company of the Apostles : praise  
thee.

The goodly fellowship of the Prophets : praise  
thee.

The noble armie of Martyrs : praise thee.

The holy Church throughout all the world :  
both knowledge thee.

The Father : of an infinite Maiestie.

Thine honourable, true : and onely Sonne.

Also the holy Ghost : the comforter.

Thou art the King of glory : O Christ.

Thou art the euerlasting Son : of the Father.

When thou tookest vpon thee to deliuer man :  
thou diddest not abhorre the Virgins wombe.

When thou haddest overcome the sharpnesse  
of death : thou diddest open the kingdome of hea-  
uen to all beleeuers.

Thou sittest at the right hand of God : in the  
glory of the Father.

We beleue that thou shalt come : to be our  
Judge.

We therefore pray thee helpe thy seruants :  
whom thou hast redeemed with thy precious blood.

Make



## Morning prayer.

Make them to be numbred with thy Saints  
in glozy everlasting.

O Lord saue thy people : and blesse thine heri-  
tage.

Gouerne them : and lift them vp for euer.

Day by day : we magnifie thee.

And we worship thy Name : euer world with-  
out end.

Touchsafe, O Lord, to keep vs this day with-  
out sinne.

O Lord haue mercy vpon vs : haue mercy vpon  
vs.

O Lord let thy mercy lighten vpon vs : as our  
trust is in thee.

O Lord in thee haue I trusted : let mee neuer  
be confounded.

¶ Or this Canticle.

Bene-  
dicite  
omnia  
opera,

O Al ye works of the Lord, blesse ye the Lord :  
praise him and magnifie him for euer.

O ye Angels of the Lord, blesse ye the Lord :  
praise him and magnifie him for euer.

O yee heauens, blesse ye the Lord : praise him  
and magnifie him for euer.

O ye waters that be aboue the firmament: blesse  
ye the Lord: praise him & magnifie him for euer.

O all ye powers of the Lord, blesse ye the Lord :  
praise him and magnifie him for euer.

O ye Sunne and Moone, blesse ye the Lord :  
praise him and magnifie him for euer.

O yee Starres of heauen, blesse ye the Lord :  
praise

## Morning prayer.

praise him and magnifie him for euer.

O yee showres and dew, blesse ye the Lord :  
praise him and magnifie him for euer.

O ye windes of God, blesse ye the Lord : praise  
him and magnifie him for euer.

O ye fire and heate, blesse ye the Lord : praise  
him and magnifie him for euer.

O yee Winter and Summer, blesse yee the  
Lord : praise him and magnifie him for euer.

O ye dewes and frosts, blesse yee the Lord :  
praise him and magnifie him for euer.

O ye frosts and cold, blesse yee the Lord : praise  
him and magnifie him for euer.

O ye yce and snow, blesse yee the Lord : praise  
him and magnifie him for euer.

O ye nighes and dayes, blesse yee the Lord :  
praise him and magnifie him for euer.

O ye light and darkenesse, blesse ye the Lord :  
praise him and magnifie him for euer.

O yee lightnings and cloudes, blesse yee the  
Lord : praise him and magnifie him for euer.

O let the earth blesse the Lord : yea let it praise  
him and magnifie him for euer.

O ye mountaines and hils, blesse ye the Lord :  
praise him and magnifie him for euer.

O all yee greene things vpon the earth, blesse  
ye the Lord : praise him & magnifie him for euer.

O ye welles, blesse ye the Lord : praise him and  
magnifie him for euer.

O yee Seas and floods, blesse yee the Lord :  
praise

## Morning prayer.

praise him and magnifie him for euer.

O ye Whales and all that moue in the waters,  
blesse ye the Lord : praise him and magnifie him  
for euer.

O yee foules of the ayre, blesse yee the Lord :  
praise him and magnifie him for euer.

O all ye beasts and cattell, blesse ye the Lord :  
praise him and magnifie him for euer.

O ye children of men, blesse ye the Lord : praise  
him and magnifie him for euer.

O let Israel blesse the Lord : praise him and  
magnifie him for euer.

O ye Priests of the Lord, blesse ye the Lord :  
praise him and magnifie him for euer.

O ye seruants of the Lord, blesse ye the Lord :  
praise him and magnifie him for euer.

O ye spirits & soules of the righteous, blesse ye  
the Lord : praise him and magnifie him for euer.

O ye holy and humble men of heart, blesse ye  
the Lord : praise him and magnifie him for euer.

O Ananias, Azarias, and Misael, blesse ye the  
Lord : praise him and magnifie him for euer.

Glorie be to the Father, &c.

As it was in the beginning, &c.

¶ And after the second Lesson, shall be vsed and said Be-  
neditus in English, as followeth.

Benedi-  
ctus.

**B**lessed be the Lord God of Israel : for he  
hath visited and redeemed his people.

And hath raised up a mighty saluation for vs :  
in the house of his seruant Dauid.

As



## Morning prayer.

As he spake by the mouth of his holy Prophets:  
which haue beene since the world began,

That we should bee saued from our enemies:  
and from the hands of all that hate vs.

To performe the mercy promised to our fore-  
fathers: and to remember his holy Couenant.

To performe the oath which he sware to our  
forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of  
our enemies: might serue him without feare.

In holinesse and righteousnesse before him: all  
the daies of our life.

And thou childe shalt bee called the Prophet of  
the Highest: for thou shalt goe before the face of  
the Lord to prepare his wates.

To giue knowledge of saluation vnto his peo-  
ple: for the remission of their sinnes.

Through the tender mercy of our God: where-  
by the day spring from an high, hath visited vs.

To giue light to them that sit in darknes, and  
in the shadow of death: and to guide our feete into  
the way of peace.

Glorie be to the Father, &c.

As it was in the beginning, &c.

¶ Or, this 100. Psalm.

**O** Be ioyfull in the Lord all ye lands: serue Iubilata  
the Lord with gladnesse, and come before Deo.  
his presence with a song.

Bee ye sure that the Lord he is God, it is hee  
that hath made vs, and not wee our selues; wee

D

are

## Morning prayer.

ate his people, and the sheepe of his pasture.

**D**oe your way into his gates with thanksgiving, and into his courts with praise: be thankfull vnto him, and speake good of his Name.

For the Lord is gracious, his mercy is everlasting: and his trueth endureth from generation to generation.

Glorie be to the Father, &c.

As it was in the beginning, &c.

¶ Then shall be said the Creede by the Minister and the people, standing.

**I** Belceue in God the Father Almighty, maker of Heauen and Earth: And in Iesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, bozne of the Virgin Mary, suffered vnder Ponce Pilate, was crucified, dead and buried, he descended into hell, the thirde day he rose againe from the dead, he ascended into heauen, and sitteth on the right hand of God the Father Almighty, from thence shall he come to iudge the quicke and the dead. I belceue in the holy Ghost, the holy Catholique Church, The Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting, Amen.

¶ And after that, these prayers following, aswell at Evening praier, as at Morning praier, all deuoutly kneeling the Minister first pronouncing with a loud voice.

The Lord be with you.

Answer.

And with thy spirit.

Minister

## Morning prayer.

Minister.

**C** Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs,

¶ Then the Minister, Clerkes, and people shall say the  
Lords prayer in English with a loud voice.

Our Father which art in heauen. &c.

Then the Minister standing vp shall say.

**O** Lord shew thy mercy vpon vs.

Answer.

And grant vs thy saluation.

Priest.

**O** Lord saue the King.

Answer.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answer.

And make thy chosen people ioyfull.

Priest.

**O** Lord saue thy people.

Answer.

And blesse thine inheritance.

Priest.

Giue peace in our time, **O** Lord.

Answer.

Because there is none other that fighteth for vs,  
but onely thou, **O** God.

Priest.

**O** God make cleane our hearts within vs.

**D** 2

Answer



## Morning Prayer.

Answer.

And take not thy holy spirit from vs.

¶ Then shal follow three Collects. The first of the day, which shall be the same that is appointed at the Communion. The second for peace. The third for grace to liue well. And the two last Collects shall neuer alter, but daily be said at Morning prayer thorowout all the yeere, as followeth.

¶ The second Collect for peace,

O God which art authour of peace, and louer of concord, in knowledge of whom standeth our eternal life, whose seruice is perfect freedom: defend vs thy humble seruants in all assaults of our enemies, that wee surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord, Amen.

¶ The third Collect for grace.

O Lord our heavenly Father, Almighty and euerlasting God, which hast safely brought vs to the beginning of this day: defend vs in the same with thy mighty power, and grannt that this day we fall into no sinne, neither runne into any kind of danger, but that all our doings may be ordered by thy gouernance, to do alwaies that is righteous in thy sight, through Iesus Christ our Lord, Amen.

¶ An

An order for Euening prayer  
throughout the yeere.

¶ The Priest shall say.

**O**ur Father which art in heauen, &c,  
Then likewise he shall say.

**D** Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

**D** God make speede to saue vs.

Answer.

**D** Lord make haste to helpe vs.

Priest.

Glozy be to the Father, &c.

As it was in the beginning, &c.

Praise ye the Lord.

¶ Then Psalmes in order as they be appointed in the table for Psalmes, except there bee proper Psalmes appointed for that day. Then a Lesson of the old Testament, as is appointed likewise in the Kalender, except there be proper Lessons appointed for that day. After that Magnificat in English as followeth.

**M**y soule doth magnifie the Lord: and my spirit hath reioyced in God my Saviour.

Luke 46.

For hee regarded: the lowlinesse of his hand-mayden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and Holy is his Name.

And his mercy is on them that feare him: throughout all generations.

## Euening prayer.

Hee hath shewed strength with his arme: hee hath scattered the proude in the imagination of their hearts.

He hath put down the mighty from their seat and hath exalted the humble and mecke.

Hee hath filled the hungry with good things: and the rich he hath sent empty away.

He remembryng his mercy hath holpen his seruant Israel, as he promised to our forefathers, Abraham, and his seed for euer.

Glozy be to the Father, &c.

As it was in the beginning, &c.

¶ Or this 98. Psalm.

**O** Sing vnto the Lord a new song: for he hath done marueilous things.

With his owne right hand, and with his holy arme: hath he gotten himselfe the victoꝝy.

The Lord declared his saluation: his righteousness he openly shewed in the sight of the heathen.

Hee hath remembred his mercie and trueth toward the house of Israel: and all the endes of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord all ye lands: sing, reioyce, and giue thanks.

Praise the Lord vpon the harpe: sing to the Harpe with a Psalm of thanksgiuing.

With trumpets also and Shawmes: shew your selues ioyfull before the Lord the King.

Let the sea make a noyse, and all that ther in is: the



Euening prayer.

the round world, and they that dwel therein.

Let the floods clap their hands, and let the hills  
be ioyfull together before the Lord: for he is come  
to iudge the earth.

With righteousnesse shall he iudge the world:  
and the people with equitie.

Glozy be to the Father, &c.

As it was in the beginning, &c.

¶ Then a Lesson of the new Testament. And after that,  
Nunc dimittis in English, as followeth.

**L**ORD now lettest thou thy seruant depart in  
peace: according to thy word.

Nunc di-  
mittis  
Luke 2. 29

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of  
all people.

To be a light to lighten the Gentiles: and to  
be the glozy of thy people Israel.

Glozy be to the Father, &c.

As it was in the beginning, &c.

¶ Or else this Psalme in English.

**G**OD be mercifull vnto vs, and blesse vs: and  
shew vs the light of his countenance, and be  
mercifull vnto vs.

Deus mi-  
seratur.  
Psal. 67.

That thy way may be knownen vpon earth: thy  
sauing health among all nations.

Let the people praise thee, O God: yea, let all  
the people praise thee.

O let the nations reioyce and be glad: for thou  
shalt iudge the folke righteously, and gouerne the  
nations vpon earth.

## Euening prayer.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, euen our owne God, shall giue vs his blessing.

God shall blesse vs: and all the endes of the world shall feare him.

Glozy be to the Father, &c.

As it was in the beginning, &c.

¶ Then shal follow the Creed with other prayers as is before appointed at Morning prayer, after Benedictus, and with three Collects: first of the day, the second for peace, the third for ayd against all perils, as hereafter followeth: which two last Collects shalbe dayly said at Euening prayer, without alteration.

### The second Collect at Euening prayer.

**O** God from whom all holy desires, all good counsels, and all iust workes doe proceed: giue vnto thy seruants that peace which the world cannot giue, that both our hearts may bee set to obey thy Commandements, & also that by thee we being defended from y<sup>e</sup> feare of our enemies, may passe our time in rest and quietnesse, through the merits of Iesus Christ our Saviour. Amen.

### The third Collect for ayd against all perils.

**L**ighten our darknes, wee beseech thee (O Lord) and by thy great mercy defend vs from all perils and dangers of this night, for the loue of thy only Son our Saviour Iesus Christ, Amen.

¶ In

## Quicunque vult.

In the Feastes of Christmas, the Epiphanie, S. Matthias, Easter, the Ascension, Pentecost, S. Iohn Baptist, S. Iames, S. Bartholomew, S. Matthew, S. Simon and Iude, S. Andrew, and Trinitie Sunday, shall bee sung or said immediatly after Benedictus, this confession of our Christian faith.

**W**ho soeuer wil be saued: before all things <sup>Quicunque vult.</sup> it is necessary that hee holde the Catholique faith.

Which faith, except every one doe keepe holp and vndefiled: without doubt he shall perish eternally.

And the Catholique faith is this: that we wor- ship one God in Trinitie, and Trinitie in Unitie. Neither confounding the persons: nor diu- ding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equall, the maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Son incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As



**Quicumque vult.**

As also there be not thre incomprehensibles,  
nor thre vncreated : but one vncreated , and one  
incomprehensible.

So likewise the Father is almighty, the Sonne  
Almighty : and the holy Ghost almighty.

And yet they are not thre almighties : but one  
Almighty.

So the Father is God, the Sonne is God : and  
the holy Ghost is God.

And yet they are not thre Gods: but one God.

So likewise the Father is Lord , the Sonne  
Lord : and the holy Ghost Lord.

And yet not thre Lords : but one Lord.

For like as wee be compelled by the Christian  
veritie : to acknowledge euery person by himselfe  
to be God and Lord.

So are wee forbidden by the Catholique Reli-  
gion : to say there be thre Gods, or thre Lords.

The Father is made of none : neither created,  
nor begotten.

The Sonne is of the Father alone : not made,  
nor created, but begotten.

The holy Ghost is of the Father , and of the  
Sonne : neither made, nor created, nor begotten,  
but proceeding.

So there is one Father, not thre fathers , one  
Sonne , not thre sonnes : one holy Ghost , not  
thre holy Ghosts.

And in this Trinitie , none is afore or after o-  
ther: none is greater or lesse then another.

But

Quicumque vult.

But the whole three persons bee coeternall together: and coequal.

So that in all things as is aforesaid: the Unitie in Trinitie, and the Trinitie in Unitie is to be worshipped.

Wee therefore that will bee saved : must thus thinke of the Trinitie.

Furthermore it is necessary to euertlasting salvation: that he also beleue rightly in the incarnation of our Lord Iesus Christ.

For the right faith is, that we beleue and confesse : that our Lord Iesus Christ the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother borne in the world,

Perfect God and perfect man : of a reasonable soule and humane flesh subsisting.

Equal to the Father as touching his Godhead: and inferior to the Father touching his manhood.

Who although he be God and man: yet hee is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether not by confusion of substance: but by vnity of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our salvation, descended into hell: rose againe the third day from the dead.

We

## The Letanie.

He ascended into heauen, he sitteth on the right hand of the Father, God almightie: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue accompt for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euil into euerlasting fire.

This is the Catholique faith: which except man beleue faithfully, he cannot be saued.

Glorie be to the Father, &c.

As it was in the beginning, &c.

Thus endeth the order of Morning and euening prayer, throughout the whole yeere.

Here followeth the Letany to be vsed vpon Sundayes, Wednesdayes, and Fridayes, and at other times when it shalbe commanded by the Ordinary.

**O** God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Father of heauen, &c.

**O** God the Sonne redeemer of the world: haue mercy vpon vs miserable sinners.

O God the Sonne redeemer of the world, &c.

**O** God the holy Ghost proceeding from the Father and the Sonne: haue mercie vpon vs miserable sinners.

O God the holy Ghost proceeding, &c.



## The Letany.

**O** holy, blessed, and glorious, Trinitie, three persons and one God : haue mercy vpon vs miserable sinners.

O holy blessed and glorious Trinitie, &c.

**R**emember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes : Spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for ever.

Spare vs good Lord.

**F**rom all euill and mischief, from sinne, from the crafts and assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

**F**rom al blindnesse of heart, from pride, vaine glory, and hypocrisie, from enuy, hatred, and malice, and all vncharitablenesse.

Good Lord deliuer vs.

**F**rom fornication and all other deadly sinne, and from all the deceits of the world, the flesh and the deuill.

Good Lord deliuer vs.

**F**rom lightning and tempest, from plague, pestilence, and famine, from battell and murder, and from sudden death.

Good Lord deliuer vs.

**F**rom all sedition and priuy conspiracie, from all false doctrine and heresie, from hardnesse of heart and contempt of thy word and Commandement.

Good Lord deliuer vs.

By

## The Letany.

By the myſtery of thy holy incarnation, by thy  
holy Natyuitie and Circumciſion, by thy  
ſtillme, faſting and temptation.

Good Lord deliuer vs.

By thine agony and bloody ſweat, by thy croſſe  
and paſſion, by thy precious death and buriall,  
thy glorious reſurrection and aſcenſion, and  
the coming of the holy Ghoſt.

Good Lord deliuer vs.

In all time of our tribulation, in all time of  
wealch, in the houre of death, and in the day  
iudgement.

Good Lord deliuer vs.

We ſinners doe beſeech thee to heare vs, O Lord  
God, and that it may pleaſe thee to rule and  
gouerne thy holy Church vniuerſally in thy right way.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to keepe and ſtrengthen  
in the true worſhipping of thee, in righteouſneſſe  
and holinneſſe of life thy ſeruant James, our moſt  
gracious King and gouernour.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to rule his heart in  
faith, feare and loue, and that hee may euermore  
haue affiance in thee, and euer ſeek thy honour  
and glory.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to be his defender and  
keeper, giuing him victory ouer all his enemies.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to bleſſe and preſerue our  
gracious

## The Leticanie.

gracious Queene Anne, Prince Charles, and the  
rest of the King and Queenes royall issue.

We beseech thee to heare vs, &c.

That it may please thee to illuminate al Bishops,  
Pastors, and Ministers of the Church, with true  
knowledge and understanding of thy word, and  
that both by their preaching and living, they may  
set it forth and shew it accordingly.

We beseech thee to heare vs, &c.

That it may please thee to endue the Lords of  
the Counsaile, and all the Nobilitie, with grace,  
wisedome and understanding.

We beseech thee to heare vs, &c.

That it may please thee to blesse, and keepe the  
Magistrates, giuing them grace to execute Ju-  
stice, and to maintaine trueti.

We beseech thee to heare vs, &c.

That it may please thee to blesse and keepe all  
thy people.

We beseech thee to heare vs, &c.

That it may please thee to giue to all nations, v-  
nitie, peace, and concord.

We beseech thee to heare vs, &c.

That it may please thee to giue vs an heart to  
loue and dread thee, and diligently to liue after  
thy Commandements.

We beseech thee to heare vs, &c.

That it may please thee to giue to all thy people  
increase of grace, to heare meekely thy word, and  
to receiue it with pure affection, and to bring forth  
the fruits of thy spirit.

We beseech thee to heare vs, &c.

That



## The Letanie.

**That it may please thee to bring into the way of truth, all such as haue erred and are deceiued.**

We beleech thee to heare vs, &c.

**That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beate downe Satan vnder our feet.**

We beleech thee to heare vs, &c.

**That it may please thee to succour, helpe, & comfort all that be in danger, necessity, & tribulation.**

We beseech thee to heare vs, &c.

**That it may please thee to preserve all that trauele by land or by water, all women labouring of child, all sicke persons and yong children, and to shew thy pitie vpon all prisoners and captiues.**

We beseech thee to heare vs, &c.

**That it may please thee to defend and provide for the fatherlesse children and widowes, and all that be desolate and oppressed**

We beseech thee to heare vs, &c.

**That it may please thee to haue mercy vpon all men.**

We beseech thee to heare vs, &c.

**That it may please thee to forgive our enemies, persecutours, and slanderers, and to turne their hearts.**

We beseech thee to heare vs, &c.

**That it may please thee to giue and preserve to our vse the kindly fruits of the earth, so as in due time we may enioy them.**

We beseech thee to heare vs, &c.

**That**

## The Litanie.

That it may please thee to giue vs true repent-  
ance, to forgive vs all our finnes, negligences  
and ignorances, and to endue vs with the grace of  
thy holy spirit, to amend our liues according to  
thy holy word.

We beseech thee to heare vs, &c.

**Sonne of God : we beseech thee to heare vs.**

**Sonne of God : we beseech thee to heare vs.**

**O Lambe of God, that takest away the finnes of**

**the world.**

**Grant vs thy peace.**

**O Lambe of God, that takest away the finnes of**

**the world.**

**Haue mercie vpon vs.**

**O Christ heare vs.**

**O Christ heare vs.**

**Lord haue mercy vpon vs.**

**Lord haue mercy vpon vs.**

**Christ haue mercy vpon vs.**

**Christ haue mercy vpon vs.**

**Lord haue mercy vpon vs.**

**Lord haue mercy vpon vs.**

**Our Father which art in heauen, &c.**

**And lead vs not into temptation.**

**But deliver vs from euill. Amen.**

**The Versicle.**

**Lord deale not with vs after our finnes.**

**Answer.**

**Neither reward vs after our iniquities.**

**Let vs pray:**

**O God merciful Father, that despisest not the**  
 **sighing of a contrite heart, nor the desire of**  
 **such**

## The Letanie.

such as be sorrowful, mercifully assist our prayers  
that we make before thee in all our troubles and  
aduersities whensoever they oppresse vs, & gra-  
ciously heare vs, that those evils which the craft  
and subtilty of the deuill or man worketh against  
vs, be brought to nought, and by the prouidence  
of thy goodnesse they may be dispersed, that we  
thy seruants being hurt by no persecutions, may  
euermore giue thanks vnto thee in thy holy  
Church, through Iesus Christ our Lord.

O Lord, arise, helpe vs, and deliuer vs for thy Name  
sake.

O God, we haue heard with our eares, and our  
fathers haue declared vnto vs the noble works  
that thou didst in their daies, and in the old time  
before them.

O Lord, arise, helpe vs, and deliuer vs for thine ho-  
nour.

Glorie be to the Father, and to the Sonne,  
As it was in the beginning, &c.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne of Dauid haue mercy vpon vs.

Both now and euer vouchsafe to heare vs,  
Christ,

Graciously heare vs, O Christ: graciously heare vs  
O Lord Christ.

¶ The Versicle.

O Lord let thy mercy be shewed vpon vs.

Answer



## [ The Letanie.

Answer.

As we doe put our trust in thee.

[ Let vs pray.

**W**E humbly beseech thee, O father, mercifully to looke vpon our infirmities, and for the glory of thy Names sake, turne from vs all those euils that we most righteously haue deserued, and grant that in all our troubles wee may put our whole trust and confidence in thy mercy, and euermore serue thee, in holinesse and purenesse of liuing, to thy honour and glory through our onely Mediatour and Aduocate Iesus Christ our Lord. Amen.

[ A prayer for the Kings Maiestie.

**O** Lord our heauenly Father, high and mighty, King of Kings, Lord of Lords, the onely ruler of Princes, which doest from thy throne behold all the dwellers vpon earth, most hartely we beseech thee with thy fauour to behold our most gracious Soueraigne Lord King Iames, and so replenish him with the grace of thy holy Spirit, that we may alway incline to thy will, and walke in thy way: indue him plentifully with heauenly gifts, grant him in health & wealth long to liue, strengthen him that hee may vanquish and overcome all his enemies, and finally after this life, he may attaine euerlasting joy and felicity, through Iesus Christ our Lord. Amen.

## The Letanie.

¶ A prayer for the Queene and Prince, and other the King and Queenes children.

**A** Lmighty God, which hast promised to be a Father of thine Elect and of their seede, wee humbly beseech thee to blesse our gracious Queene Anne, Prince Charles, and all the King and Queenes royall progenie, endue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, and bring them to thine everlasting kingdome, through Iesus Christ our Lord. Amen.

**A** Lmighty and everlasting God, which only workest great marueilles, send downe vpon our Bishops and Curates, and all congregations committed to their charge, the healthfull spirit of thy grace, and that they may truely please thee, powre vpon them the continuall dew of thy blessing: grant this, O Lord, for the honour of our Advocate and Mediatour Iesus Christ. Amen.

¶ A prayer of Chrysostome.

**A** Lmighty God, which hast giuen vs grace at this time with one accord to make our common supplications vnto thee. & doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now O Lord, the desires and petitions of thy seruants as may be most expedient for them, granting vs in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

The

## The Letanie.

**T**he grace of our Lord Iesus Christ, and the <sup>2. Cor. 13.</sup>  
loue of God, and the fellowship of the holy <sup>13.</sup>  
Ghost, be with vs all euermore. Amen.

¶ For raine, if the time require.

**O** God, heauenly father, which by thy Sonne  
Iesus Christ, hast promised to all them that  
seeke thy kingdome, and the righteousness therof,  
all things necessary to their bodily sustenance: send  
vs we beseech thee in this our necessitie, such mo-  
derate raine and showres, that we may receiue  
the fruits of the earth to our comfort, and to thy  
honour, through Iesus Christ our Lord. Amen.

¶ For faire weather.

**O** Lord God, which for the sinne of man didst  
once drowne all the world except eight per-  
sons, & afterwards of thy great mercy didst pro-  
mise neuer to destroy it so againe: we humbly be-  
seech thee, that although we for our iniquities  
haue worthily deserued this plague of raine and  
waters, yet vpon our true repentance, thou wilt  
send vs such weather, whereby we may receiue  
the fruits of the earth in due season, and learne  
both by thy punishment to amend our liues, and  
for thy clemencie to giue thee praise and glory,  
through Iesus Christ our Lord. Amen.

¶ In the time of dearth and famine.

**O** God heauenly Father, whose gift it is that  
the raine doeth fall, the earth is fruitful,  
beasts increase, and fishes doe multiply: behold  
vs we beseech thee, the afflictions of thy people, and



## The Letanie.

grant that this scarcity and dearth (which we doe now most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapnesse & plenty, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost be all honour, &c. Amen.

¶ In the time of warre.

**O** Almighty God, King of al Kings, & gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull to them that truly repent: saue and deliuer vs (wee humbly beseech thee) from the hands of our enemies, abate their pride, allwage their malice, and confound their deuises, that we being armed with thy defence, may be preserued euermore from all perils to glorifie thee which art the onely giuer of all victory, through the merits of thy onely Sonne Iesus Christ our Lord. Amen.

¶ In the time of any comon plague or sicknes

**O** Almighty God, which in thy wrath in the time of King Daud, diddest slay with the plague of pestilence threescore & ten thousand, and yet remembryng thy mercy diddest saue the rest: haue pity vpon vs miserable sinners, that now are visited with great sicknes and mortality, that like as thou diddest then command thine Angell to cease from punishing, so it may now please thee to withdraw from vs this plague and grievous sicknesse, through Iesus Christ our Lord, Amen.

## The Lctanie.

**O** God, whose nature and propercie is euer to haue mercy, and to forgive, receiue our humble petitions: and though wee be tied and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercy loose vs, for the honour of Iesus Christes sake, our Mediatour and Aduocate. Amen.

### ¶ A thankesgiuing for raine.

**O** God our heauenly Father, who by thy gracious prouidence, doest cause the former & the latter raine to descend vpon the earth, that it may bring forth fruit for the vse of man: We giue thee humble thanks, that it hath pleased thee in our greatest necessity to send vs at the last a ioyfull raine vpon thine inheritance, and to refresh it when it was drie, to the great comfort of vs thy vnworthie seruants, and to the glory of thy holy name, through thy mercies in Iesus Christ our Lord, Amen.

### ¶ A Thankesgiuing for faire weather.

**O** Lord God, who hast iustly humbled vs by thy late plague of immoderate raine & waters, and in thy mercy hast relieved & comforted our soules by this seasonable and blessed change of weather: we praise and glorifie thy holy Name for this thy mercy, and will alwaies declare thy louing kindnesse from generation to generation, through Iesus Christ our Lord, Amen.

## The Litanie.

**A** Thankesgiuing for plentie.

**O** God mercifull Father, which of thy gracious goodnesse, hast heard the devout prayers of thy Church, and turned our dearth & scarcity into cheapenesse and plenty: We giue thee humble thanks for this thy speciall bounty, beseeching thee to continue this thy louing kindnesse vnto vs, that our land may yeelde vs her fruits of increase, to thy glory and our comfort, through Iesus Christ our Lord. Amen.

**A** thankesgiuing for peace and victory.

**O** Almighty God, which art a strong Tower of defence vnto thy seruants, against the face of their enemies: We yeelde thee praise & thankesgiuing for our deliuerance from those great and apparant dangers, where with we were compassed: We acknowledge it thy goodnesse, that we were not deliuered ouer as a prey vnto them, beseeching thee stil to continue such thy mercies towards vs, that all the world may know, that thou art our Sauour and mighty deliuerer, through Iesus Christ our Lord. Amen.

**A** thankesgiuing for deliuerance from the Plague.

**O** Lord God, which hast wounded vs for our sinnes, and consumed vs for our transgressions by thy late heauie and deadly visitation, and now in the midst of iudgement remembering mercie, hast redeemed our Soules from the iawes of death, we offer vnto thy fatherly goodnesse our selues,



## The Letanie.

lues, our soules and bodies, which thou hast deuoted, to be a liuing sacrifice vnto thee, alwaies praising and magnifying thy mercies in the midst of the Congregation, through Iesus Christ our Lord. Amen.

¶ Or this.

**V** We humbly acknowledge before thee (O most mercifull Father) that all the punishments which are threatned in thy law might fully haue fallen vpon vs, by reason of our manifold transgressions and hardnesse of heart: yet seeing it hath pleased thee of thy tender mercie, vpon our weake and vnworthy humiliation to smother the noysome Pestilence wherewith wee lately haue beene sore afflicted, and to restore the voyce of ioy and health into our dwellings, wee offer vnto thy diuine Maiestie the sacrifice of praise and thanksgiving, lauding, and magnifying thy glorious Name for such thy preservation add prouidence ouer vs, through Iesus our Lord.

Amen.

The

The Collects, Epistles, and Gospels  
to be vsed at the celebration of the Lords  
Supper and holy Communion,  
throughout the yeere.

¶ The first Sunday in Aduent.

The Collect.

**A**lmighty God, giue vs grace that we  
may cast away the woꝝkes of darke-  
nesse, and put vpon vs the armour of  
light, now in the time of this moꝝtall  
life (in the which thy Sonne Iesus Christ came  
to visiſt vs in great humilitie) that in the last day  
when he shall come againe in his glorious Ma-  
iestie, to iudge both the quicke and the dead, wee  
may rise to the life immoꝝtall, thꝛough him who  
liueth and reigneth with thee and the holy Ghost,  
now and foꝛ euer. Amen.

The Epistle.

Rom. 13.  
8.

**O**we nothing to any man, but this, that  
ye loue one another: foꝛ he that loueth ano-  
ther, fulfilleth the Law. Foꝛ these commande-  
ments, Thou shalt not commit adultery: Thou  
shalt not kill: Thou shalt not steale: Thou shalt  
not beare false witnesse: Thou shalt not lust, and  
so foꝛth (if there be any other commandement) it  
is all comprehended in this saying, namely, Loue  
thy neighbour as thy selfe. Loue hurteth not his  
neighbour: Therfoꝛe is loue ꝑfulfilling of the law.  
This also we know the season, how that it is time  
that we should now awake out of sleepe: foꝛ now  
is

## The first Sunday in Aduent.

is our saluation neerer, then when we beleued. The night is passed, the day is come nigh. Let vs therfore cast away the deeds of darknes, and let vs put on the armour of light. Let vs walke honestly, as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuying. But put ye on the Lord Iesus Christ, and make no prouision for the flesh to fulfill the lusts of it.

### The Gospell.

**A**ND when they drew nigh to Hierusalem, Math. 21. 1. & were come to Bethphage vnto mount Oliuet, then sent Iesus two of his disciples, saying vnto them, Go e into the towne that lieth ouer against you, and anon ye shall finde an Ass bound, and her colt with her, loose them & bring them vnto me. And if any man say ought vnto you, say ye, The Lord hath need of them: and straightway he will let them go. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King commeth vnto thee meeke, sitting vpon an Ass & a colt, the foale of the Ass vsed to the yoke. The disciples went, & did as Iesus commanded them, and brought the Ass & the colt, and put on them their clothes, and set him thereon. And many of the people spred their garmets in the way: other cut down branches from the trees, & strawed them in the way. Moreover, the people that went before, & they that came after, cried, saying, Hosanna



The second Sunday in Aduent.

Hosanna to the Sonne of David: Blessed is he that cometh in the name of the Lord, Hosanna in the highest. And when he was come to Iherusalem, all the citie was moued, saying, Who is this? And the people said, This is Iesus the Prophet of Nazareth, a citie of Galilee. And Iesus went into the Temple of God, & cast out all them that sold & bought in the Temple, and ouerthrew the tables of the money-changers, and the seats of them that sold doves, and said vnto them, It is written, My house shall bee called the house of prayer, but ye haue made it a den of theeuers.

The second Sunday in aduent.

The Collect.

**B**lessed Lord, which hast caused all holy scriptures to be written for our learning, grant vs that we may in such wise heare the, reade, marke learne, & inwardly digest them, that by patience & comfort of thy holy word, we may embrace and euer hold fast the blessed hope of everlasting life which thou hast giuen vs in our Saviour, Iesus Christ, Amen.

The Epistle.

Rom. 15.

4.

**V**hatsoever things are writtē aforetime they are written for our learning that we through patience & comfort of the Scriptures might haue hope. The God of patience and consolation, grant you to be like minded one towards another after y<sup>e</sup> ensample of Christ Iesus: that ye all agreeing together, may w<sup>th</sup> one mouth praise God the father of our Lord Iesus Christ. Ther-

fore

fore

## The second Sunday in Aduent.

fore receiue yee one another, as Christ receiued vs, to the praise of God. And this I say, that Iesus Christ was a minister of the circumcision for the trueth of God, to confirme the promises made vnto the Fathers: and that the Gentiles might praise God for his mercy, as it is written: For this cause I will praise thee among the Gentiles, and sing vnto thy Name. And againe hee saith, Reioyce ye Gentiles with his people. And againe, Praise the Lord all ye Gentiles, & laud him all ye nations together. And againe Esay saith, There shalbe the roote of Iesse, and hee that shall rise to reigne ouer the Gentiles, in him shal the Gentiles trust. The God of hope fill you with all ioy and peace in beleeming, that yee may be rich in hope, through the power of the holy Ghost.

### The Gospell.

**T**here shalbe signes in the Sunne, and in the Moone, and in the starres, and in the earth, the people shall be at their wits ende through despayre. The sea & the waters shall roare, and mens hearts shall faile them for feare, & for looking after those things which shall come on the earth: For the powers of heauen shall moue. And then shal they see y<sup>e</sup> Sonne of man come in a cloud with power & great glory. When these things begin to come to passe, then look vp, & lift vp your heads, for your redemption draweth nigh. And he shewed them a similitude: Behold the figge tree, and all other trees, when they shoot forth their buds,

Luke 21<sup>st</sup>  
25.

The third Sunday in Aduent.

ye see and know of your owne selues, that Summer is then nigh at hand. So likewise yee also (when ye see these things come to passe) be sure that the kingdome of God is nigh. Verily I say vnto you, this generation shall not passe till all be fulfilled. Heauen and earth shall passe, but my wordes shall not passe.

The third Sunday in Aduent.

The Collect.

**L**ORD we beseech thee giue care to our prayers, & by thy gracious visitation lighten the darknes of our hearts, by our Lord Iesus Christ.

The Epistle.

1. Cor.  
4. 1.

**L**ET a man this wise esteeme vs, even as the Ministers of Christ, and Stewards of the secrets of God. Furthermore it is required of the Stewards, that a man be found faithfull. With mee it is but a very small thing, that I should be iudged of you, either of mans iudgement: no, I iudge not mine owne selfe, for I know nought by my selfe, yet am I not thereby iustified, it is the Lord that iudgeth me. Therefore iudge nothing before the time, vntill the Lord come which will lighten things that are hid in darknesse, and open the counsels of the hearts, and then shall every man haue praise of God.

The Gospell.

Matth.  
24. 2.

**W**hen Iohn, being in prison, heard the works of Christ, he sent two of his disciples, & said vnto him, Art thou he that shall come,



The fourth Sunday in Aduent.

Or do we looke for another? Jesus answered and said vnto them, Goe and shew Iohn againe what ye haue heard and seene: The blind receiue their sight, the lame walke, the lepers are cleansed, and the deafe heare, the dead are raised vp, & the poore receiue the glad tidings of the Gospel: and happy is he that is not offended by me. And as they departed, Jesus began to say vnto the people concerning Iohn, What went ye out into the wilderness to see? A reed that is shaken with the wind? Or what went ye out to see? A man clothed in soft raiment? Behold, they y<sup>e</sup> weare soft clothing are in kings houses. But what went ye out for to see? A Prophet? Verily I say vnto you, & more then a Prophet. For this is hee of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The fourth Sunday in Aduent.

The Collect.

**L**ORD raise vp (we pray thee) thy power, and come among vs, and with great might succour vs, that whereas through our finnes & wickednesse we be sore let and hindered, thy bountifull grace and mercy, through the satisfaction of thy Sonne our Lord, may speedily deliuer vs: to whom with thee and the holy Ghost, be honour and glory world without end.

The Epistle.

**R**ecioyce in the Lord alway, & againe I say, Phil. 4. 4  
Recioyce, Let your softnesse be knowen to all men,

The fourth Sunday in Aduent.

men, the Lord is euen at hand. Be carefull for nothing, but in all prayer and supplication, let your petitiōs be manifest vnto God, with giuing of thanks. And the peace of God (which passeth all vnderstanding) keepe your heartis and minds, through Christ Iesu.

The Gospell.

Iohn. i.  
19.

**T**his is the record of Iohn, when the Iewes sent Priests and Leuites from Hierusalem to aske him, What art thou? And he confessed and denied not, and said plainly, I am not Christ. And they asked him, What then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No. Then said they vnto him, What art thou, that we may give an answer vnto them that sent vs? What sayest thou of thy selfe? He said, I am the voyce of a crier in the wilderness: make straight the way of the Lord, as said the Prophet Esay. And they which were sent, were of the Pharisees, and they asked him, and said vnto him, Why baptizest thou then, if thou be not Christ, nor Elias, neither that Prophet? Iohn answered them, saying, I baptize with water, but there standeth one among you, whom ye know not: he is, which though hee came after me, was before me; whose shoe I am not worthy to vnloose. These things were done at Bethabara beyond Iordan, where Iohn did baptize.

Or

**On Christmas day:**

## The Collect.

**A** Almighty God, which hast giuen vs thy on-  
ly begotten Son, to take our nature vpon  
him, and this day to be borne of a pure Virgine:  
grant that we being regenerate and made thy  
chilozen by adoption and grace, may daily be re-  
newed by thy holy spirit, thzough the same our  
Lord Iesus Christ, who liueth and reigneth with  
thee and the holy Ghost, now and for ever. Amen.

## The Epistle.

**G**od in times past diuersly and many waies  
spake vnto the fathers by Prophets: but in  
these last daies he hath spoken to vs by his owne  
Sonne, whom he hath made heire of all things,  
by whom also he made the world. Which (Son)  
being the brightnesse of his glory, and the very  
image of his substance, ruling all things with the  
word of his power, hath by his owne person pur-  
ged our sinnes, and sitteth on the right hand of the  
Maieſtie on high, being so much more excellent  
then the Angels, as he hath by inheritance obtai-  
ned a more excellent name then they. For vnto  
which of the Angels said hee at any time, Thou  
art my Sonne, this day haue I begotten thee?  
And againe, I will be his Father, and he shall be  
my Sonne. And againe, when he bringeth in the  
first begotten Son into the world, he saith, And  
let all the Angels of God worship him. And vnto  
the Angels hee saith, Wee maketh his Angels  
Spirits, and his Ministers a flame of fire. But  
vnto



On Christmas day.

unto the Sonne he saith, Thy seate O God, shall  
be for ever and ever, the scepter of thy kingdome  
is a right scepter: Thou hast loved righteousness,  
and hated iniquity. Wherefore God, even thy  
God, hath annointed thee with the oyle of glad-  
nesse aboue thy fellowes. And, Thou Lord in  
the beginning hast laid the foundatiō of the earth,  
and the heauens are the workes of thy hands.  
They shall perish, but thou endurest. They all  
shall waxe old as doth a garment, and as a ve-  
sture shalt thou change them, and they shall be  
changed: But thou art even the same, and thy  
peeres shall not faile.

The Gospell.

Iohn. 1. 1.

**I**N the beginning was the Word, & the Word  
was with God, and God was the Word. The  
same was in the beginning with God. All things  
were made by it, & without it was made nothing  
that was made. In it was life, & the life was the  
light of men, and the light shineth in the darknesse,  
and the darknesse comprehended it not. There  
was sent from God a man, whose name was  
John: the same came as a witnesse, to beare wit-  
nesse of the light, that al men thzough him might  
beleene. He was not that light, but was sent to  
beare witnesse of the light. That light was the  
true light, which lighteth every man that com-  
meth into the world. He was in the world, and  
the world was made by him, and the world knew  
him not. Hee came among his owne, and his  
owne

## S. Stephens day.

Some receiued him not. But as many as receiued him, to them gaue he power to be made sonnes of God: euen them that beleued on his Name, which were borne not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among vs, and we saw the glory of it, as the glory of the onely begotten Sonne of the Father, full of grace and truely.

### ¶ S. Stephens day.

The Collect.

**G**RANT vs, O Lord, to learne to loue our enemies, by the example of thy Martyr Saint Stephen, who prayed for his persecutors, to thee which, &c.

¶ Then shall follow the Collect of the Natiuitie which shall be said continually vnto New yeeres day.

The Epistle.

**A**ND Stephen being full of the holy Ghost, Actes. 7. 55  
looked vp stedfastly with his eyes into heauen, and saw the glory of God, and Iesus standing on the right hand of God, & said, Behold, I see the heauens open, and the Sonne of man standing on the right hand of God. Then they gaue a shout with a loud voyce, and stopped their eares, and ranne vpon him all at once, and cast him out of the city, & stoned him. And the witnesses laid downe their clothes at a yong mans feet whose name was Saul. And they stoned Stephen, calling on, and saying, Lord Iesu receiue my spirit.

## S. Stephens day.

And he kneeled downe, and cried with a lowde voyce, Lord, lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

The Gospell.

Math. 23. 34.

**B**Ehold, I send vnto you Prophets, and wise men, and Scribes, and some of them ye shall kill & crucifie, and some of them ye shall scourge in your Synagogues, & persecute them from city to city, that vpon you may come all the righteous blood, which hath bene shed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the son of Barachias, whom ye slew betweene the Temple & the Altar. Verily I say vnto you, all these things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy childezen together, enen as the hen gathereth her chickens vnder her wings, and ye would not: Behold, your house is left vnto you desolate. For I say vnto you, Ye shall not see me hencefoorth, till that ye say, Blessed is he that commeth in the Name of the Lord.

S. Iohn Euangelists day.

The Collect.

**M**ercifull Lord, we beseech thee to cast thy bright beams of light vpon thy Church, that it being lightened by thy doctrine of thy blessed Apostle & Euangelist Iohn, may attain to thy everlasting gifts, through Iesus Christ our Lord, Amen.

The



## S. Iohn Euangelists day.

### The Epistle.

**T**hat which was from the beginning, which 1. Iohn. 1. 1.  
we haue heard, which we haue seene with  
our eyes, which wee haue looked vpon, and our  
hands haue handled of the word of life. (And the  
life appeared, and wee haue seene, and beare wit-  
nesse, and shew vnto you that eternall life, which  
was with the father, & appeared vnto vs.) That  
which we haue seene and heard, declare we vnto  
you, that yee also may haue fellowship with vs,  
and that our fellowship may be with the Father  
and his Sonne Iesus Christ. And this we write  
vnto you, that ye may reioice, & that your ioy may  
be full. And this is the tidings which we haue  
heard of him, and declare vnto you, that God is  
light, & in him is no darknes at all. If we say we  
haue fellowship with him, and walke in darknes,  
we lie, and do not the truth. But and if we walke  
in light, euē as he is in light, then haue we fellow-  
ship with him, and the blood of Iesus Christ his  
Sonne, cleanseth vs from all sinne. If we say we  
haue no sinne, we deceiue our selues, & the truth  
is not in vs. If we acknowledge our sinnes, he is  
faithfull and iust to forgive vs our sinnes, and  
to cleanse vs from all vnrightheousnesse. If we  
say we haue not sinned, we make him a lyar, and  
his word is not in vs.

### The Gospell.

**I**esus said vnto Peter, Follow thou mee. Iohn. 21. 19.  
Peter turned about, and saw the discip'le whom

## Innocents day.

Jesus loued, following (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) When Peter therfore saw him, he said vnto Jesus, Lord what shall he here doe? Jesus said vnto him, If I will haue him to tary til I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: Yet Jesus said not vnto him, He shal not die: but, If I will that he tary til I come, what is that to thee? The same disciple is he which testifieth of these things and wrote these things & we know that his testimony is true. There are also many other things which Jesus did, the which if they should be written euery one, I suppose the world could not containe the bookes that should be written.

## ¶ Innocents day.

### The Collect.

**A** Almighty God, whose praise this day the yong innocents thy witnessess haue confessed & shewed forth, not in speaking, but in dying: Fortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues we doe confesse, through Jesus Christ our Lord.

### The Epistle.

Apoc. 14.1.

**I** Looked, and loe, a Lambe stood on the mount Sion, and with him an hundred fortie and foure thousand, hauing his name and his fathers name written in their foreheads. And I heard a voyce

## Innocents day.

voyce from heauen, as the sound of many waters, and as the voyce of a great thunder. And I heard the voyce of harpers, harping with their harps. And they sung as it were a new song before the seate, and before the foure beasts and Elders, and no man could learne the song but the hundred fortie and foure thousand which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the Lamb whither soeuer he goeth. These were redeemed from men, being the first frutes vnto God, and to the Lambe, & in their mouthes was found no guile: for they are without spot before the throne of God.

### The Gospell.

**T**he Angell of the Lord appeared to Ioseph Marth. 2. 13. in a sleepe, saying, Arise and take the childe and his mother, and flee into Egypt, and be thou there till I bring thee word. For it will come to passe, that Herod will seeke the childe to destroy him. So when he awoke, he tooke the childe and his mother by night, & departed into Egypt, and was there vnto the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Sonne. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth men of warre, and slew all the children that were in Bethlehem, and in all the coasts (as many as were two yeeres old or



The Sunday after Christmas day.

under) according to the time, which he had diligently knowen out of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremy, whereas he said, In Rama was there a voyce heard, lamentation, weeping, and great mourning: Rachel weeping for her children, and would not be comforted, because they were not.

¶ The Sunday after Christmas day.

The Collect.

**A** Almighty God, which hast giuen vs thy only begotten Son to take our nature vpon him, and this day to be bozne of a pure Virgin: grant that we, being regenerate & made thy children by adoption & grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liueth and reigneth, &c.

The Epistle.

Galat. 4. 1.

**A**ND I say, that the heire (as long as he is a child) differeth not from a seruant, though he be Lord of all: but is vnder tutors and gouernours, vntil the time that the father hath appointed. Euen so we also, when wee were children, were in bondage vnder the Ordinances of the world: but whē the time was ful come, God sent his Sonne made of a woman, & made bond vnto the Law, to redeeme them which were bond vnto the Law, that we through election might receiue the inheritance that belongeth vnto the naturall sons. Because ye are sons, God hath sent the spirit of his Sonne into your hearts, which crieth

Abba

The Sunday after Christmas day.

Abba father. Wherefore now thou art not a servant, but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The Gospel.

**T**his is the booke of the generation of Iesus Math. 1. 1  
Christ, the sonne of Dauid, the sonne of Abraham. Abraham begate Isaac, Isaac begate Jacob, Jacob begate Judas, & his brethren, Judas begate Phares and Zaram of Thamar, Phares begate Elrom, Elrom begate Aram, Aram begate Aminadab, Aminadab begate Naasson, Naasson begate Salmon, Salmon begate Boos of Rahab, Boos begat Obed of Ruth, Obed begat Jesse, Jesse begat Dauid the King, Dauid the King begat Salomon, of her that was y wife of Uri, Salomon begat Roboam, Roboam begate Abia, Abia begat Asa, Asa begat Iosaphat, Iosaphat begate Ioram, Ioram begate Olias, Olias begate Ioatham, Ioatham begat Achas, Achas begate Ezekias, Ezekias begate Manasses, Manasses begate Amon, Amon begate Josias, Josias begat Iechonias & his brethren, about the time that they were caried away to Babylon: and after they were brought to Babylon, Iechonias begat Salathiel, Salathiel begate Iozobabel, Iozobabel begate Abiud, Abiud begate Eliachim, Eliachim begate Azor, Azor begate Sadoc, Sadoc begate Achin, Achin begate Eliud, Eliud begate Eleazar, Eleazar begat Matthan, Matthan begate Jacob, Jacob begat Ioseph the husband.

The Sunday after Christmas day.

husband of Mary, of whom was borne Iesus, euen he that is called Christ. And so all the generations, from Abraham to David, are foureteene generations. And from David vnto the captiuitie of Babylon, are foureteene generations. And from the captiuitie of Babylon vnto Christ, are foureteene generations.

The birth of Iesus Christ was on this wise, When his mother Mary was married to Ioseph (before they came to dwell together) shee was found with child by the holy Ghost. Then Ioseph her husband, because he was a righteous man, and would not put her to shame, was minded priuily to depart from her. But while he thus thought, behold, the Angel of the Lord appeared vnto him in sleep, saying, Ioseph thou son of David, feare not to take vnto thee Mary thy wife: for that which is conceived in her, cometh of the holy Ghost. She shall bring forth a Son, & thou shalt call his name Iesus: for he shall save his people from their sins. At this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a maid shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which if a man interpret, is as much to say, as God with vs. And Ioseph, as soon as he awoke out of sleepe, did as the Angel of the Lord had biddē him. And he tooke his wife vnto him, and knew her not, till she had brought forth her first begotten sonne, & called his name Iesus.

The



## ¶ The Circumcision of Christ.

### The Collect.

**A**lmighty God, which madest thy blessed Sonne to be circumcised, and obedient to the Law for man: grant vs the true circumcision of the spirit, that our hearts and all our members being mortified from all worldly & carnall lusts, may in all things obey thy blessed will. through the same thy Sonne Iesus Christ our Lord.

### The Epistle.

**B**lessed is the man to whom the Lord wil not Rom: 4. 8  
impute sinne. Came this blessednes then vpon the circumcision, or vpon the vncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. Now was it then reckoned? When he was in circumcision, or when he was in the vncircumcision? Not in time of circumcision, but when he was yet vncircumcised. And he receiued the signe of circumcision, as a seale of the righteousness of faith, which he had yet being vncircumcised, that he should be the father of all them that beleeue, though they be not circumcised, that righteousness might be imputed to them also, & that he might be the father of circumcision, not vnto them only which came of the circumcised, but vnto them also that walke in the steps of the faith that was in our father Abraham befoze the time of circumcision. For the promise (that he should be heire of the world) happened not to Abraham, or to his seed through the Law, but through the righteousness of faith. For if they  
which

## The Circumcision of Christ.

which are of the Law be helres, then is faith but vaine, and the promise of none effect.

### The Gospel.

Luk. 2.  
15.

**A**ND it fortuned, as soone as the Angels were gone away from the Shepheards into heauen, they said one to another, Let vs goe euen now into Bethlehem, and see this thing that we heare say is hapned, which the Lord hath shewed vnto vs. And they came with haste, and found Mary and Ioseph, and the babe laid in a manger. And when they had seen it, they published abroad the saying that was told them of that child. And all they that heard it wondered at those things which were told them of the shepheards. But Mary kept all these sayings, and pondered them in her heart. And the shepheards returned praising and lauding God, for all the things that they had heard and seene, euen as it was tolde vnto them. And when the eight day was come, that the child should be circumcised, his name was called Iesus, which was named of the Angel, before he was conceiued in the wombe.

¶ If there be a Sunday betweene the Epiphany and the Circumcision, then shal be vsed the same Collect, Epistle, and Gospel, at the Communion, which was vsed vpon the day of Circumcision.

### ¶ The Epiphany. The Collect.

**O** God, which by the leading of a Starre, didst manifest thy onely begotten Sonne to the Gentiles,

## The Epiphany.

Gentiles, mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord, Amen,

### The Epistle.

**F**OR this cause I Paul am a prisoner of Iesus Christ for you heathen, if yee haue heard of the ministration of the grace of God, which is giuen mee to youward. For by reuelation shewed he the mystery vnto me, as I wrote afoze in few words, whereby when ye read, yee may vnderstand my knowledge in the mysterie of Christ, which mysterie in times past was not opened to the sonnes of men, as it is now declared vnto his holy Apostles & Prophets by the Spirit. that the Gentiles should be inheritors also, & of the same body, & partakers of his promise of Christ by the meanes of the Gospell: whereof I am made a minister, according to the gift of the grace of God which is giuen vnto me, after the working of his power. Vnto me the least of all saints is this grace giuen, that I should preach among the Gentiles, the vnsearchable riches of Christ, and to make all men see what the fellowship of the mystery is, which from the beginning of the world hath bin hid in God, which made all things through Iesus Christ, to the intent that now vnto the Rulers and powers in heavenly things, might be known by the Congregation the manifold wisdom of God, according to the eternall purpose, which he wrought

Eph. 3. 1



## The Epiphanie.

wrought in Christ Jesus our Lord, by whom we  
haue boldnesse and entrance, with the confidence  
which is by the faith of him.

The Gospell.

Math. 21

**W**hen Jesus was borne in Bethlehem,  
Citie of Iury, in the time of Herod the  
King, behold, there came wise men from the  
East to Hierusalem, saying, Where is he that  
borne King of the Jewes? For we haue seene  
a starre in the East, and are come to worship him.  
When Herod the king had heard these things,  
he was troubled, & all the city of Hierusalem  
with him. And when hee had gathered all the  
Priests and Scribes of the people together, he  
demanded of them where Christ should be borne.  
And they said vnto him, At Bethlehem in Iury.  
For thus it is written by the Prophet, And thou  
Bethlehem in the land of Iury, art not the least  
among the Princes of Iuda: for out of thee shall  
come vnto mee the Captaine that shall gouerne  
my people Israel. Then Herod, when he had pri-  
uily called the wise men, and enquired of them di-  
ligently what time the starre appeared. And he  
bade them goe to Bethlehem, and said, Goe your  
way thither, and search diligently for the child,  
and when ye haue found him, bring me word  
again, that I may come and worship him also.  
When they had heard the King, they departed,  
and lo, the starre which they saw in the East, went  
before them till it came and stood ouer the place  
wherein

## The first Sunday after the Epiphanie.

Wherin the child was. When they saw the starre, they were exceeding glad, & went into the house, and found the child with Mary his mother, and fell downe flat and worshiped him, and opened their treasures, and offered vnto him gifts, gold, frankincense, and myrrhe. And after they were warned of God in a sleepe (that they should not goe againe to Herod) they turned into their owne countrey another way.

## ¶ The first Sunday after the Epiphanie.

### The Collect.

**L**ORD we beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and grant that they may both perceiue and know what things they ought to do, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

### The Epistle.

**I** Beseech you therefore brethren, by the mercifulnesse of God, that yee make your bodies a quicke Sacrifice, holy and acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this world: but be ye changed in your shape by y<sup>e</sup> renewing of your mind, that ye may proue what thing that good and acceptable & perfect wil of God is. For I say (through y<sup>e</sup> grace that vnto me giuen is) to every man among you, that no man stande in his owne conceit, more then it becommeth him to esteeme of

Rom. 12.  
1.

The first Sunday after the Epiphany.

of himselfe: but so iudge of himselfe, that he be gentle and sober, according as God hath dealt euery man the measure of faith. For as we haue many members in one bodie, and all members haue not one office: so we being many, are one body in Christ, and euery man among our selues one anothers members.

The Gospell.

Luke 2.  
43.

**T**he father and mother of Iesus went to Ierusalem after the custome of the Feast day. And when they had fulfilled the daies, as they returned home, the Child Iesus abode still at Ierusalem, and his father & mother knew not of it: but they supposing him to haue bin in the company, came a daies iourney, and sought him among their kinsfolke and acquaintance. And when they found him not, they went backe againe to Ierusalem, and sought him. And it fortuned that after thre daies they found him in the Temple, sitting in the midst of the Doctors, hearing them, and posing them. And all that heard him, were astonished at his vnderstanding & answers. And when they saw him, they marvelled. And his mother said vnto him, Sonne, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorrowing. And he said vnto them, How happened it that yee sought mee? Wist ye not that I must goe about my Fathers businesse? And they vnderstood not that saying, which he spake vnto them. And hee went downe with



The ij. Sunday after the Epiphanie.

with them, and came to Nazareth, and was obedient vnto them : but his mother kept all these sayings together in her heart. And Iesus prospered in wisdom and age, and in fauour with God and men.

¶ The ij. Sunday after the Epiphanie.

The Collect.

**A**lmighty and euermlasting God, which dost gouerne all things in heauen and earth, mercifully heare the supplications of thy people, and grant vs thy peace all the daies of our life.

The Epistle:

**B**eing that we haue diuers giftes, according to the grace that is giuen vnto vs, if a man haue the gift of prophesie, let him haue it, that it be agreeing to the faith. Let him that hath an office, waite on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, doe it with diligence. If any man shew mercy, let him doe it with cheerefulnesse. Let loue be without dissimulation. Hate that which is euill, and cleaue vnto that which is good. Be kind one to another with brotherly loue. In giuing honour, goe one before another. Be not slouthful in the businesse which ye haue in hand, be feruent in spirit, apply your selues to the time, reioyce in hope, be patient in tribulation, continue in prayer, distribute vnto the necessity of the Saints, be readie

Rom. 12. 6

6

The ij. Sunday after the Epiphanie.

ready to harbor, blesse them which persecute you, blesse, I say, and curse not. Be merry with them that are merry, wepe with them that wepe. Be of like affection one towards another. Be not hie minded, but make your selues equall to them of the lower sort,

The Gospel.

John, 2. 1

**A**ND the third day was there a marriage in Cana a City of Galilee, & the mother of Jesus was there. And Jesus was called (& his disciples) vnto the marriage. And when þ wine failed, the mother of Jesus said vnto him, They haue no wine, Jesus said vnto her, Woman what haue I to do with thee: mine houre is not yet come. His mother said vnto the ministers, Whatsoeuer he saith vnto you, do it. And there were standing there six water pots of stone, after the maner of purifying of the Jewes, containing two or thre firkins a piece. Jesus said vnto them, Fil the water pots with water. And they filled them vp to the brim. And hee said vnto them, Draw out now, and beare vnto the Gouvernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was (but the ministers which drew the water, knew) hee called the bridegroome, and said vnto him, Every man at the beginning doeth set forth good wine, and when men bee drunke, then that which is worse: but thou hast kept the good wine vntill now. This beginning of myracles did Jesus

The iij. Sunday after the Epiphanie.

Jesus in Cana of Galilee, and shewed his glozy, and his disciples beleued on him,

¶ The iij. Sunday after the Epiphanie.

The Collect.

**A** Almighty and euerlasting God, mercifully looke vpon our infirmities, & in all our dangers and necessities, stretch forth thy right hand to helpe & defend vs, through Christ our Lord.

The Epistle.

**B**e not wise in your owne opinions. Repense no man euill for euill. Provide aforehand things honest, not onely before God, but also in the sight of all men. If it be possible (as much as in you is) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, saith the Lord. Therefore if thine enemy hunger, feed him: if he thirst, giue him drinke: For in so doing, thou shalt heape coales of fire vpon his head. Be not overcome of euill, but overcome euill with goodnesse,

Rom. 12.1

The Gospel.

**W**hen he was come downe fro the mountaine, much people followed him. And behold, there came a Leper, and worshipped him, saying, Master, if thou wilt, thou canst make me cleane. And Jesus put forth his hand and touched him, saying, I will, be thou cleane, and immediately his leprosie was cleansed. And Jesus said vnto him, Tell no man, but go and shew thy selfe

Matth. 8.14



The iij Sunday after the Epiphanie.

to the Priest, and offer the gift (that Moses commanded to be offered ) for a witnesse vnto them. And when Iesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruant lyeth at home sicke of the pallsie, & is grieuouly pained. And Iesus said, When I come vnto him, I will heale him. The Centurion answered, and said, Sir, I am not worthy that thou shouldst come vnder my rooffe, but speake the word onely, and my seruant shall be healed: For I also my selfe am a man subiect to the authorizty of another, and haue souldiers vnder me: and I say to this man, Goe, and he goeth: and to another man, Come, and he cometh: and to my seruant, Doe this, and hee doeth it. When Iesus heard these words, he marueiled, and said to him that followed him, Verely I say vnto you, I haue not found so great faith in Israel. I say vnto you, that many shal come from the East & West, & shall rest with Abraham, Isahac, and Iacob in the kingdome of heauen. But the childezen of the kingdome shall be cast out into vnter darknesse, there shal be weeping and gnashing of teeth. And Iesus said vnto the Centurion, Go thy way, and as thou beleuest, so be it vnto thee, And his seruant was healed the selfesame houre.

¶ The iiij. Sunday after the Epiphany.

The Collect.

**G**od which knowest vs to be set in the mids  
of so many and great dangers, that for mans  
fraile:

The iiij. Sunday after the Epiphanie.

frailnesse we cannot alwaies stand vprightly :  
Grant to vs the health of body and soule, that all  
those things which we suffer for sin, by thy helpe  
we may well passe and ouercome, through Christ  
our Lord.

The Epistle.

**L**Et every soule submit himselfe vnto the au- Rom. 13. 1  
thority of the higher powers: For there is no  
power but of God. The powers that be, are orde-  
ned of God. Whosoener therfore resisteth power  
resisteth y<sup>e</sup> ordinance of God: but they that resist,  
shall receiue to theselues damnation. For rulers  
are not feareful to them that do good, but to them  
that doe euill. Wilt thou be without feare of the  
power? Do well then, & so shalt thou be praised  
of the same: for he is the minister of God for thy  
wealch. But if thou doe that which is euill, then  
feare: for he beareth not y<sup>e</sup> sword for nought: for  
hee is the minister of God, to take vengeance on  
them that do euil. Wherefore ye must needs obey,  
not onely for feare of vengeance, but also because  
of conscience, & euē for this cause pay ye tribute :  
For they are Gods ministers seruing for y<sup>e</sup> same  
purpose. Giue to every man therfore his duety:  
tribute, to whom tribute belongeth: custome to  
whom custome is due: feare, to whom feare be-  
longeth: honour, to whom honour pertaineth.

The Gospel.

**A**ND whē he entred into a ship, his disciples Math. 8. 23  
followed him. And behold, there arose a  
great

The iiij. Sunday after the Epiphanie.

great tempest in the sea, insomuch as the ship was covered with waues, but he was a sleepe. And his disciples came to him, and awoke him, saying, Master, saue vs, we perish. And he said vnto them, Why are ye fearefull, O ye of little faith? Then he arose, and rebuked the Windes and the Sea, and there followed a great calme. But the men marvelled, saying, What manner of man is this, that both wind and sea obey him? And when hee was come to the other side into the countrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, & were out of measure fierce, so that no man might goe by that way. And behold, they cried out, saying, O Iesu, thou Sonne of God, what haue we to doe with thee? art thou come hither to torment vs before the time? And there was a good way off from them an herd of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the herd of swine. And he said vnto them, Go your waies. Then went they out, and departed into the herd of swine: and behold, the whole herd of swine was carried headlong into the sea, and perished in the waters. Then they that kept them, fled, and went their waies into the citie, and told euery thing, & what had hapned vnto the possessed of the deuils. And behold, the whole citie came out to meet Iesus: and when they saw him, they besought him that he would depart out of their coasts.

The



## The v. Sunday after the Epiphany.

### The Collect.

**L**ORD we beseech thee to keep thy Church and household continually in thy true religion, that they which do leane only vpon hope of thy heauenly grace, may euermore be defended by thy mighty power, through Iesus Christ our Lord.

### The Epistle.

**P**Ut vpon you as the elect of God, tender mercie, kindnesse, humblenesse of minde, meeknesse, long suffering, forbearing one another, and forgiving one another, if any man haue a quarrell against another: as Christ forgave you, euen so do ye. Above all these things put on loue, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace ye are called in one bodie, and see that ye be thankfull. Let the word of Christ dwell in you plenteously with all wisdom. Teach and exhort your owne selues in Psalmes, and Hymnes, and spirituall Songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, doe all in the Name of the Lord Iesus, giuing thanks to God the Father by him.

Colof. 2, 13

### The Gospel.

**T**He kingdome of heauen is like vnto a man which sowed good seede in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung vp, and had brought forth fruit, then appeared the tares also. So the seruants

Matth: 13, 24

## Septuagesima Sunday.

of the household came, and said vnto him him, Sir, diddest not thou sow good seed in thy field? From whence then hath it tares? He said vnto the, The enuious man hath done this. The seruants said vnto him, Wilt thou then that we go & weed the vp? But he said, Nay, lest while ye gather vp the tares, ye plucke vp also the wheate with them: let both grow together vntill the haruest, and in the time of haruest I wil say to the reapers, gather ye first the tares, and bind them together in sheaves to be burnt, but gather the wheat into my barne.

¶ The sixt Sunday (if there bee so many) shall haue the same Collect, Epistle, and Gospel, that was vpon the fifth Sunday.

¶ The Sunday called Septuagesima.  
The Collect.

**O** Lord, we beseech thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may be mercifully deliuered by thy goodnesse, for the glory of thy Name, through Iesus Christ our Saviour, who liueth and reigneth world without end. Amen.

The Epistle.

Cor. 9. 24

**P**Erceiue ye not, how that they which runne in a course, runne all, but one receiue the reward? So runne, that ye may obtaine. Every man that prooueth masteries, abstaineth from all things: and they doe it to obtaine a crowne that shall perish, but wee to obtaine an euerlasting crowne, I therefore so runne, not as at an vncertaine

Septuagesima Sunday.

one thing. So fight I, not as one that beatech  
the ayre: but I tame my body, and bring it into  
subiection, lest by any meanes it come to passe,  
that when I haue preached to other, I my selfe  
should be cast away.

The Gospel.

**T**he kingdome of heauen is like vnto a man  
that is an housholder, which went out early  
in the morning to hire laborers into his vineyard.  
And when the agreement was made with the la-  
bourers for a peny a day, hee sent them into his  
vineyard. And he went out about the third houre,  
and saw other standing idle in the market place,  
and said vnto them, Go ye also into the Vineyard,  
and whatsoeuer is right, I wil giue you. And they  
went their way. Againe he went out about the  
sixth and ninth houre, & did likewise. And about  
the eleuenth houre he went out, and found other  
standing idle, and said vnto them, Why stand yee  
heere all the day idle? They said vnto him, Be-  
cause no man hath hired vs. Hee saith vnto them,  
Goe ye also into the vineyard, and whatsoeuer is  
right, that shall ye receiue. So when euen was  
come, the Lord of the Vineyard said vnto his  
Steward, Cal the labourers, and giue them their  
hire, beginning at the last, vntill the first. And  
when they did come that came about the eleuenth  
houre, they receiued euery man a peny. But whē  
the first came also, they supposed that they should  
haue receiued more, and they likewise receiued  
euery

Matth.  
20.1



## Septuagesima Sunday.

euery man a peny. And when they had receiued it, they murmured against the good man of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs, which haue borne the burthen and heat of the day. But hee answered vnto one of them, and said, Friend, I doe thee no wrong: diddest thou not agree with me for a peny? Take that thine is, and go thy way: I will giue vnto this last, even as vnto thee. Is it not lawfull for me to doe as me listeth with mine owne goods? Is thine eye euill, because I am good? So the last shall be first, and the first shall be last. For many are called, but few be chosen.

## ¶ Sunday called Sexagesima.

The Collect.

**L**ORD God, which seest that wee put not our trust in any thing that wee doe: mercifully grant by thy power we may be defended against all aduersity, through Iesus Christ our Lord.

The Epistle.

1. Cor.  
11. 19.

**Y**E suffer fooles gladly, seeing your selues are wise. For ye suffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himself, if a man smite you on the face. I speak as concerning rebuke, as though we had beene weake in this behalfe. Howbeit, wherein soeuer any man dare be bold (I speake foolishly) I dare be bold also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They

are

## Sexagesima Sunday.

re the seed of Abraham, euen so am I. They are  
he ministers of Christ (I speake as a foole) I am  
more. In labours more abundant, in stripes a-  
boue measure, in prison more plenteously, in death  
oft. Of the Jewes five times receiued I fortie  
stripes saue one: thise was I beaten with rods:  
I was once stoned: I suffered thise shipwacke.  
Night and day haue I beene in the deepe Sea, in  
ourneying often, in perils of waters, in perils of  
robbers, in ieopardies of mine owne Nation, in  
ieopardies among the heathen, in perils in the ci-  
tie, in perils in wilbernes, in perils in the Sea, in  
perils among false bꝛethzen, in labour and tra-  
uaile, in watchings often, in hunger and thirst, in  
fastings often, in cold and nakednesse: besides  
the things which outwardly happen vnto mee, I  
am cumbꝛed daily, and do care for all Congregati-  
ons. Who is weake, and I am not weake? Who  
is offended, & I burne not? If I must needs boast,  
I will boast of the things that concerne mine in-  
firmities. The God and Father of our Lord Je-  
sus Christ, which is blessed for euermore, know-  
eth that I lie not.

### • The Gospel.

**W**hen much people were gathered toge-  
ther, and were come to him out of all ci-  
ties, he spake by a similitude. The Sower went  
out to sow his seed, and as he sowed, some fell by  
the way side, and it was troden downe, and the  
fowles of the ayre deuoured it vp. And some fell

Luke 8.  
4.

## Sexagesima Sunday.

on stones, & as soone as it was sprang vp, it withered away, because it lacked moistnesse. And some fell among thornes, and the thornes sprang vp with it, and choked it. And some fell on good ground, and sprang vp, and bare fruit an hundred fold. And as he said these things, he cried, He that hath eares to heare, let him heare. And his disciples asked him, saying, what maner of similitude is this: And he said, Unto you it is giuen to know the secrets of y<sup>e</sup> kingdome of God, but to other by parables, that when they see, they should not see, & when they heare, they should not vnderstand. The parable is this. The seed is y<sup>e</sup> word of God. Those y<sup>e</sup> are beside the way, are they that heare, then cometh the diuel, & taketh away the word out of their hearts, lest they should beleue and be saued. They on the stones are they, which when they heare, receiue the word with ioy; and these haue no roots, which for a while beleue, and in time of temptation go away. And that which fell among thornes, are they, which when they haue heard, go forth, & are choked with cares & riches and voluptuous liuing, and bring forth no fruit. That which fell on the good ground, are they which with a pure & good heart heare the word, and keep it, & bring forth fruit through patience.

## ¶ Quinquagesima Sunday.

The Collect.

**O** Lord, which doest teach vs that all our doings without charitie, are nothing worth,  
send



Quinquagesima Sunday.

Send thy holy Ghost, & powze into our hearts that  
most excellent gift of charitie, the verie bond of  
peace and all vertues, without the which whoso-  
uer liueth is accounted dead before thee: Grant  
this for thy onely Sonne Iesus Christs sake.

The Epistle.

**T**hough I speake with tongues of men, and 1. Cor.  
13<sup>1</sup>  
of Angels, and haue no loue, I am euen as  
sounding brasse, or as a tinckling Cymbal. And  
though I could prophesie, and vnderstand all se-  
crets, and all knowledge: yea, if I haue all faich,  
so that I could mooue mountaines out of their  
places, and yet haue no loue, I am nothing. And  
though I bestow all my goods to feede the poore,  
and though I gaue my body euen that I burned,  
and yet haue no loue, it profiteth mee nothing.  
Loue suffereth long, and is courteous, loue enui-  
eth not, loue doeth not frowardly, swelleth not,  
dealeth not dishonestly, secketh not her owne, is  
not prouoked to anger, thinketh none euill, reioy-  
ceth not in iniquitie: but reioyceeth in the trueth,  
suffereth all things, belecureth all things, hopeth  
all things, endureth all things. Though that pro-  
phesying faile, either tongues cease, or knowledge  
vanish away, yet loue falleth neuer away. For our  
knowledge is vnperfect, and our prophecying is  
vnperfect. But when that which is perfect is  
come, then that which is vnperfect shal be done a-  
way. When I was a child, I spake as a childe, I  
vnderstood as a childe, I imagined as a childe: But  
as soone

## Quinquagesima Sunday.

as soone as I was a man, I put away childishnes. Now we see in a glasse, euen in a dark speaking, but then shall we see face to face. Now I know vnperfectly: but then I shal know, euen as I am known. Now abideth faith, hope, and loue, euen these thre: but the chiefe of these is loue.

### The Gospel.

Luke. 18  
31.

**I**esus tooke vnto him the twelue, and said vnto them, Behold, we go by to Hierusalem, and all shal be fulfilled which are wrytten by the Prophets of the Son of man. For he shall be deliuered vnto the Gentiles, and shalbe mocked, and despitefully entreated, and spitted on. And when they haue scourged him, they wil put him to death, and the thirde day he shall rise againe. And they vnderstood none of these things. And this saying was hid from them, so that they perceiued not the things which were spoken. And it came to passe, that as he was come nigh to Jericho, a certaine blind man sat by the high way side begging. And when he heard the people passe by, he asked what it meant. And they said vnto him, That Iesus of Nazareth passed by. And he cried, saying, Iesu thou Son of David haue mercy on me. And they which went before, rebuked him, that hee should hold his peace: But hee cried so much the more, Thou Son of David haue mercy on me. And Iesus stood still, and commanded him to be brought vnto him: and when he was come neere, hee asked him, saying, What wilt thou that I doe vnto thee?

## The first day in Lent.

thee: And he said, Lord, that I might receiue my sight. And Iesus said vnto him, Receiue thy sight, thy faith hath saued thee. And immediately he receiued his sight, and followed him, praising God: and all the people, when they saw it, gaue praise vnto God.

### ¶ The first day of Lent, The Collect.

**A**l mightie and euermlasting God, which hastest nothing that thou hast made, and doest forgive the sinnes of all them that bee penitent: create and make in vs new and contrite hearts, that we worthily lamenting our sinnes, & acknowledging our wretchednesse, may obtaine of thee the God of all mercy, perfect remission and forgiveness through Iesus Christ.

### The Epistle.

**T**urne you vnto me with all your hearts, with fasting, weeping, and mourning: rent your hearts and not your clothes. Turne you vnto the Lord your God, for he is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he also shal turne and forgive: and after his chastising, he shall let your increase remaine for meate and drinke offerings vnto the Lord your God. Blow out with the Trumpe in Sion, proclaim a fast, call the congregation, & gather the people together, warne the congregation, gather the elders, bring the children and sucklings together.

Ioel. 2.  
12.  
Let



## The first Sunday in Lent.

Let the bridegroome go forth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the Porch and the Altar, weeping and saying, Bee fauourable, O Lord, bee fauourable vnto thy people, let not thine heritage be brought to such confusion, lest the heathen be Lords thereof. Wherefore should they say among the heathen, Where is now their God?

### The Gospel.

Matth.  
6. 16

**W**hen ye fast, be not sad as the hypocrites are: for they disfigure their faces, that it may appeare vnto men how that they fast. Verely I say vnto you, they haue their reward. But thou, when thou fastest, annoint thine head, and wash thy face, that it appeare not vnto men, how that thou fastest, but vnto the Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doth corrupt, and where theues breake through and steale: But lay vp for you treasures in heauen, where neither rust nor moth doeth corrupt, and where theues doe not breake through nor steale. For where your treasure is, there will your hearts be also.

## The first Sunday in Lent.

### The Collect.

**O** Lord which for our sake diddest fast fortie daies and fortie nights: giue vs grace to vse such abstinence, that our flesh being subdued to

## The first Sunday in Lent.

to the spirit, wee may euer obey thy godly motions in righteousness and true holinesse, to thy honour and glory, which liuest and reigneest, &c.

### The Epistle.

**W**E as helpers exhort you, that ye receiue not the grace of God in vaine. For he saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Behold, now is that accepted time: Behold, now is that day of saluation. Let vs giue none occasion of euill, that in our office bee found no fault: but in all things let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in imprisonments, in strifes, in labours, in watchings, in fastings, in purenesse, in knowledge, in long suffering, in kindnesse, in the holy Ghost, in loue unfeigned, in the word of truth, in the power of God: by the armour of righteousness on the right hand and on the left: by honour, and dishonour: by euill report, and good report: as deceiuers, and yet true: as unknowne, and yet knowne: as dying, and behold we liue: as chastened, and not killed: as sorrowing, and yet alwaies merry: as poore, and yet making many rich: as hauing nothing, and yet possessing all things.

### The Gospel.

**T**hen Iesus was led away of the Spirit into the wilderness, to be tempted of the deuill. And when hee had fasted fortie daies and fortie nights,

Matth. 4. 1.

## The second Sunday in Lent.

nights, he was at the last an hungred, And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered, and said, It is written, Man shall not live by bread onely, but by every word that proceedeth out of the mouth of God. Then the devill taketh him vp into the holy citie, and setteth him on a pinnacle of the Temple, and saith vnto him, If thou be the sonne of God, cast thy selfe downe headlong: for it is written, Wee shall giue his Angels charge ouer thee, and with their hands they shall hold thee vp, lest at any time thou dash thy foote against a stone. And Iesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God. Againe the devill taketh him vp into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glory of them, and saith vnto him, All these will I giue thee, if thou wilt fall downe and worship mee. Then Iesus said vnto him, Auaide, Satan: For it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the devill leaueth him, and beholde, the Angels came and ministred vnto him.

## ¶ The second Sunday in Lent.

### The Collect.

**A** Almighty God, which doest see that we haue no power of our selues to helpe our selues: keepe thou vs both outwarde in our bodies, and inwardly



## The second Sunday in Lent.

inwardly in our soules, that wee may be defended from all aduerſities, which may happen to the body, and from all euil thoughts which may assault and hurt the soule, through Iesus Christ, &c.

### The Epistle.

**W**e beseech you brethren, and exhort you 1. Thess. by the Lord Iesus that yee increase more and more, euen as ye haue receiued of vs, how yee ought to walke and to please God. For ye know what com mandements we gaue you by our Lord Iesus Christ. For this is the will of God, euen your holinesse: that ye should abstaine from fornication, & that euery one of you should know how to keepe his vessell in holinesse and honour, and not in the lust of concupiscence, as doe the heathen which know not God: that no man oppresse and defraude his brother in bargaining, because that the Lord is the auenger of all such things as wee tolde you before and testified: For God hath not called vs vnto vncleannesse, but vnto holinesse. We therefore that despise th, despise th not man, but God which hath sent his holy spirit among you.

### The Gospel.

**I**esus went thence, and departed into the coasts Matt. 15. 21 of Tyre and Sidon: and behold, a woman of Canaan (which came out of the same coasts) cryed vnto him, saying, Haue mercy vpon mee, O Lord, thou sonne of Dauid, my daughter is piteously vexed with a deuill. But hee answered her nothing at all. And his Disciples came and be-

### The third Sunday in Lent.

sought him, saying, Send her away, for she crieth after vs. But he answered & said, I am not sent but to the lost sheepe of the house of Israel. Then came she and worshipped him, saying, Lord helpe me. He answered and said. It is not meet to take the childrens bread, and cast it to dogs. She answered and sayd, Trueth Lord, for the dogs eat of the crummes which fall from their masters table. Then Iesus answered, and said vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the same time.

### ¶ The third Sunday in Lent.

The Collect.

**W**e beseech thee Almighty God looke vpon the heartie desires of thy humble seruants, and stretch forth the right hand of thy Maiesty, to bee our defence against all our enemies through Iesus Christ our Lord.

The Epistle.

Ephes. 5. 1.

**B**e you y<sup>e</sup> followers of God as deare children. & walke in loue, euen as Christ loued vs, and gaue himselfe for vs, an offering and a sacrifice of a sweet sauour to God. As for fornication, & all uncleannes, or couetousnes, let it not be once named among you, as it becometh saints: or filthines or foolish talking, or iesting, which are not comely: but rather giuing of thanks. For this ye know, y<sup>e</sup> no whoremonger, either uncleane person, or couetous person (which is a worshipper of images) hath

### The third Sunday in Lent.

hath any inheritance in the kingdome of Christ, and of God. Let no man deceiue you with vaine words: For because of such things cometh the wrath of God vpon the children of disobedience, Bee yee not therefore companions of them. Wee were sometime darkenesse, but now are yee light in the Lord, walke as children of light: for the fruite of the spirit consisteth in all goodnesse, and righteousnesse, and trueth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull works of darkenesse, but rather rebuke them: for it is a shame euen to name those things which are done of them in secret. But all things when they are brought forth by the light, are manifest. For whatsoever is manifest, the same is light. Therefore hee sayeth, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

#### The Gospel.

**I**esus was casting out a deuill that was dumbe. And when he had cast out the deuill, the dumbe spake, and the people wondered. But some of them sayd, Wee casteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required of him a signe from heauen. But he knowing their thoughts, sayd vnto them, Euery kingdome diuided against it selfe, is desolate, and one house doeth fall vpon another. If Satan also be diuided against himselfe, how shal his kingdome endure? Because ye say, I cast out deuils through

Luke 11, 14



### The third Sunday in Lent.

Beelzebub. If I by the helpe of Beelzebub cast out devils, by whose helpe doe your childe cast them out? Therefore shall they be your iudges. But if I by the finger of God cast out devils, no doubt the kingdome of God is come vpon you. When a strong man armed watcheth his house, the things that hee possesseth are in peace: But when a stronger then he commeth vpon him, and ouercometh him, he taketh from him all his harnesse, wherein he trusted and deuileth his goods. He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. When the vncleane spirit is gone out of a man, hee walketh through drie places, seeking rest. And when he findeth none, he saith, I will returne againe into mine house whence I came out. And when hee commeth, he findeth it swept and garnished. Then goeth hee, and taketh to him seuen other spirits worse then himselfe, and they enter in and dwell there: and the end of that man is worse then the beginning. And it fortuned, that as he spake these things, a certaine woman of the company lift vp her voyce and said vnto him, Happy is the wombe that bare thee, and the paps that gaue thee sucke. But he said, Yea, happy are they that heare the word of God, and keepe it.

### ¶ The fourth Sunday in Lent.

The Collect.

**G**Raunt wee beseech thee Almighty God,  
that we which for our euill deedes are wor-  
thily

## The fourth Sunday in Lent.

thily punished, by the comfort of thy grace may mercifully be relieved, through our Lord Iesus Christ.

### The Epistle.

**T**ELL me (ye that desire to be vnder the Law) Gal. 4. 21  
doe yee not heare the Law? for it is written, that Abraham had two sonnes: the one by a bondmaid, the other by a free woman. Yea, and hee which was borne of the bondwoman, was borne after the flesh: but he which was borne of the free woman, was borne by promise. Which things are spoken by an allegory. For these are two Testaments, the one from the mount Sina, which gendereth vnto bondage, which is Agar: For mount Sina is Agar in Arabia, & bordereth vpon the citie which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake forth and cry thou that trauailest not: for y<sup>e</sup> desolate hath many mee children, then she which hath an hus band. Brethren, wee are after Isaac the children of promise. But as then hee that was borne after the flesh, persecuted him that was borne after the spirit: euen so is it now. Neuerthelesse, what saith the Scripture? Put away the bondwoman and her sonne: for the sonne of the bondwoman shall not bee heire with the sonne of the free woman. So then brethren, we are not children

The fourth Sunday in Lentr.  
of the bondwoman, but of the free woman.

The Gospel.

an 6.1.

**I**esus departed ouer the Sea of Galilee, which is the Sea of Tiberias, and a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Iesus went vp into a mountaine, and there he sate with his disciples. And Easter (a feast of the Jewes) was nigh. When Iesus then lift vp his eyes, and saw a great companie come vnto him, he said vnto Philip, Whence shall we buy bread, that these may eate? This he said to prouue him, for he himself knew what he would do. Philip answered him, Two hundred pennisworth of bread are not sufficient for them, that euery man may take a little. One of his disciples (Andrew Simon Peters brother) saith vnto him, There is a lad which hath five barley loaves, and two fishes: but what are they among so many? And Iesus said, Make the people sit downe. There was much grasse in the place. So the men sate downe in number about five thousand. And Iesus tooke the bread, and when he had giuen thanks, he gaue to the disciples, & the disciples to them that were set down, and likewise of the fishes as much as they would. When they had eaten enough, hee said vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, & filled twelue baskets with the broken meate of the five barley loaves, which broken meate



The fift Sunday in Lent.

ate remained vnto them that had eaten. Then  
se men (when they had seene the miracle that  
esus did) said, This is of a truely the same Pro-  
phet that should come into the world.

¶ The fift Sunday in Lent.

The Collect.

**W**E beseech thee Almighty God, merci-  
fully to looke vpon thy people, that by  
y great goodnesse they may bee gouerned and  
reserued euermore both in body & soule, through  
esus Christ our Lord.

The Epistle.

Christ being an high Priest of good things to Heb. 9.  
come, came by a greater and more perfect <sup>11.</sup>  
Tabernacle, not made with hands, that is to say,  
not of this building, neither by the blood of Goats  
and Calues: but by his owne blood hee entred in  
ce into the holy place, and found eternall re-  
emption. If oz if the blood of Oxen and of Goats,  
and the ashes of a yong Cow, when it is sprinkled  
purifieth the vncleane, as touching the purifying  
of the flesh: how much more shall the blood of  
Christ (which through the eternall spirit offered  
himselfe without spot to God) purge your consci-  
ence from dead works, for to serue y living God:  
and for this cause is he the mediator of the new  
Testament, that through death which chanced for  
the redemption of those transgressions that were  
under the first Testament, they which are called  
might receiue the promise of eternal inhericance.

The

## The fift Sunday in Lent.

### The Gospel.

Ioh. 8. 46.

**W**hich of you can rebuke me of sinne? I say the trueth, why doe ye not beleue mee? Wee that is of God, heareth Gods word: yee therefore heare them not, because yee are not of God. Then answered the Jewes, and said vnto him, Say wee not well that thou art a Samaritane, and hast the deuill? Iesus answered, I haue not the deuill: but I honour my Father, and ye haue dishonoured me. I seeke not mine owne praise, there is one that seeketh and iudgeth. Verely, verely I say vnto you, If a man keepe my saying, hee shall neuer see death. Then said the Jewes vnto him. Now know we that thou hast the deuill. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, which is dead? And the Prophets are dead: Whom makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: It is my Father that honoureth me, which ye say is your God: & yet ye haue not knowne him: but I know him. And if I say I know him, ye shall bee a liar like vnto you. But I know him, and keepe his saying. Your father Abraham was glad to see my day: and he saw it, and reioyced. Then said the Jewes vnto him, Thou art not yet fifty yeeres old, & hast thou seene Abraham? Iesus said vnto them, Verely, verely I say vnto you, Per Abraham was boorne, I am. The

cook

## The Sunday next before Easter.

ke they vpon stones to cast at him : but Iesus hid  
himselfe, and went out of the Temple.

## ¶ The Sunday next before Easter.

### The Collect.

**A**lmighty and euerlasting God, which of thy  
tender loue towards man hast sent our Sa-  
uour Iesus Christ, to take vpon him our flesh, and  
suffer death vpon the Crosse, that all mankinde  
should follow the example of his great humility :  
mercifully grant, that we both follow þy example  
in his patience, & be made partakers of his resur-  
rection, through the same Iesus Christ our Lord.

### The Epistle.

Et the same minde be in you, that was also in  
Christ Iesus, which when he was in the shape Phil. 2. 5.  
of God, thought it no robbery to bee equall with  
God: neuertheles he made himselfe of no reputati-  
on, taking on him the shape of a seruant, & became  
like vnto men, & was found in his apparel as a man.  
He humbled himselfe, & became obedient vnto the  
death, euen the death of the Crosse. Wherefore  
God hath also exalted him on high, & giuen him a  
name which is aboue all names, that in the Name  
of Iesus euery knee should bow, both of things in  
heauen, and things in earth, and things vnder the  
earth, & that all tongues should cōfesse that Iesus  
Christ is þy Lord, vnto þy praise of God the Father.

### The Gospel.

**A**nd it came to passe, when Iesus had fini- Marth.  
16. 1.  
shed all these sayings, hee sayde vnto his  
disciples,



## The Sunday next before Easter.

disciples, Ye know that after two dayes shall be Easter, and the Sonne of man shall be deliuered ouer to bee crucified. Then assembled together the chiefe Priestes and the Scribes, and the Elders of the people, vnto the Palace of the high Priest (which was called Caiaphas) and held counsell that they might take Iesus by subtiltie, and kill him. But they said, Not on the holy day, lest there be an uproare among the people. When Iesus was in Bethany, in the house of Simon the leper, there came vnto him a woman, hauing an alabaſter boxe of precious oynment, & powred it on his head as hee ſate at the board. But when his Disciples ſaw it, they had indignation, ſaying, Whereto ſerueth this waſte? This oynment might haue bene well ſold, and giuen to the poore. When Iesus vnderſtood that, hee ſayde vnto them, Why trouble ye the woman? For ſhe hath wrought a good worke vpon mee. For yee haue the poore alwayes with you, but mee ye ſhall not haue alwayes. And in that ſhe hath caſt this oynment on my body, ſhe did it to bury me. Verily I ſay vnto you, Wherſoeuer this Goſpel ſhall be preached in all the world, there ſhall alſo this be tolde that ſhe hath done, for a memorizall of her. Then one of the twelue (which was called Iudas Iſcariot) went vnto the chiefe Priestes, and ſayd vnto them, What will yee giue mee, and I will deliuer him vnto you? And they appoynted vnto him thirty pieces of ſiluer. And from  
that

## The Sunday next before Easter.

at time forth hee sought opportunitie to betray  
m. The first day of sweete bread, the Disciples  
me to Jesus, saying to him, Where wilt thou  
at we prepare for thee to eat the Pascheouer: And  
sayd, Goe into the citie to such a man, and say  
to him, The master saith, My time is at hand:  
I will keepe my Easter by thee with my Disci-  
ples. And the Disciples did as Jesus had ap-  
ointed them, and they made readie the Pascheo-  
er. When the euen was come, he sate downe  
with the twelue: and as they did eate, hee sayd,  
Sorrowfully I say vnto you, that one of you shall betray  
me. And they were exceeding sorrowfull, and be-  
gan euery one of them to say vnto him, Lord, is  
it I? He answered and sayd, He that dippeth his  
hand with mee in the dish, the same shall betray  
me. The Sonne of man truely goeth, as it is  
written of him: but woe vnto that man by whom  
the Sonne of man is betrayed: It had bene good  
for that man if he had not bene borne. Then Ju-  
das which betrayed him. answered and sayd, Ma-  
ster, is it I? He sayd vnto him, Thou hast sayd.  
And when they were eating, Jesus tooke bread,  
and when he had giuen thanks, he brake it, and  
gaue it to the Disciples, and sayd, Take eate, this  
is my body. And he tooke the cup, and thanked  
God and gaue it to them, saying, Drinke ye all of this  
for this is my blood (which is of the new Testa-  
ment) that is shewed for many for the remission of  
sinnes, But I say vnto you, I will not drinke  
hence

Sunday next before Easter.

henceforth of this fruit of the **Alme** tree, vnto  
that day when I shall drinke it new with you  
my **Fathers** kingdome. And when they had  
grace, they went out vnto mount **Oliuet**. Then  
said **Iesus** vnto them, All yee shall be offended  
cause of me this night: For it is witten, I  
smite the sheapheard, and the sheep of the flock  
shall bee scattered abroad, but after I am risen  
again, I will go before you into **Galilee**. **Peter**  
answered, and said vnto him, Though all men  
bee offended because of thee, yet will not I be  
offended. **Iesus** said vnto him, Verily I say  
to thee, that in this same night before the **Cock**  
crow, thou shalt denie mee thrise. **Peter** said  
vnto him, Yea, though I should die with thee, yet  
will I not deny thee. Likewise also sayd all the  
**Disciples**. Then came **Iesus** with them vnto  
a place (which is called **Gethsemane**) and  
said vnto the **Disciples**, Sit ye here while I go  
and pray yonder. And he tooke with him **Peter**,  
and the two sonnes of **Zebedee**, and began to wa-  
porrowful and heauy. Then said **Iesus** vnto them,  
My soule is heauy, even vnto the death: cary ye  
here, and watch with mee. And hee went a little  
further, and fel flat on his face, and prayed, saying,  
O my **Father**, if it be possible, let this cup passe  
from me: Neuerthelesse, not as I wil, but as thou  
wilt. And hee came vnto the **disciples** and found  
them asleepe, and sayd vnto **Peter**, What, could  
ye not watch with mee one houre? Watch and  
pray,



## Sunday next before Easter.

ay, that ye enter not into temptation: the spirit  
willing, but the flesh is weake. He went away  
once againe, and prayed, saying, O my Father, if  
this cut may not passe away from mee, except I  
thinke of it, thy will be fulfilled. And he came and  
found them asleepe againe, for their eyes were  
wearie. And hee left them and went againe, and  
prayed the third time, saying the same wordes.  
Then cometh he to his Disciples, and said vn-  
to them, Sleepe on now, and take your rest. Be-  
hold, the houre is at hand, and the Sonne of man  
is betrayed into the hands of sinners. Rise, let vs  
be going, behold, he is at hand, that doth betray  
me. While he yet spake, loe, Judas one of the  
number of the twelue came, & with him a great  
multitude with swords and stauies, sent from the  
chiefe Priests and Elders of the people. But he  
that betrayed him, gaue them a token, saying,  
Whomsoeuer I kisse, the same is he, hold him  
fast. And forthwith he came to Iesus, and said,  
Haile Master, & kissed him. And Iesus said vnto  
him, Friend, wherfore art thou come? Then came  
they & laid hands on Iesus, and tooke him. And  
behold, one of them which were with Iesus, stret-  
ched out his hand, and drew his sword, and stroke  
a seruant of the high Priests, & smote off his eare.  
Then said Iesus vnto him, Put vp thy sword in-  
to the sheath: for all they that take the sword shal  
perish with the sword. Thinkest thou that I can-  
not now pray to my Father, and he shall giue me  
euen

## The Sunday next before Easter.

even now more then twelue legions of Angels.  
But how then shal the scriptures be fulfilled: for  
thus must it be. In that same houre said Iesus  
to the multitude, Ye be come out as it were to  
thiefe with swords & stauers for to take me. I  
daily with you teaching in the Temple, & ye tooke  
me not. But all this was done that the scripture  
of the Prophets might be fulfilled. Then all the  
Disciples forsooke him, and fled. And they tooke  
Iesus, and led him to Caiaphas the high Priest  
where the Scribes and Elders were assembled.  
But Peter followed him a farre off vnto the high  
Priests palace, and went in, and sate with the ser-  
uants to see the end. The chiefe Priests and El-  
ders, and all the counsaile sought false witnesse  
against Iesus, for to put him to death, but found  
none: yea, when many false witnesses came, ye  
found they none. At the last came two false wi-  
tnesses, and said, This fellow said, I am able to de-  
stroy the Temple of God, and to build it again in  
three daies. And the chiefe Priests arose, and said  
vnto him, Answerest thou nothing: why do these  
beare witnesse against thee: But Iesus held his  
peace. And the chiefe Priest answered, and said  
vnto him, I charge thee by the living God, that  
thou tel vs whether thou be Christ the Sonne of  
God. Iesus said vnto him, Thou hast said, Ne-  
uerthelesse I say vnto you, Hereafter shall ye see  
the Sonne of man sitting on the right hand of  
power, and coming in the cloudes of the skie.

Then

Sunday next before Easter.

Then the high Priest rent his clothes, saying, We  
th spoke blasphemy, what need we of any more  
witnesses? Behold, now yee haue heard his blas-  
phemy, what thinke ye? They answered & said,  
he is worthy to die. Thē did they spit in his face  
buffeted him with fistis. And other smote him on  
the face with the palme of their hands, saying, Tel  
us, thou Christ, who is he that smote thee? Peter  
was without in the court, & a Damoysel came vnto  
him, saying, Thou also wast with Iesus of Gali-  
lee. But he denied before them all, saying, I wote  
not what thou saiest. When he was gone out into  
the porch, another wench saw him, and said vnto  
them that were there, This fellow was also with  
Iesus of Nazareth. And againe he denied with  
an oath, saying, I do not know the man. After a  
while came vnto him they that stood by, and said  
vnto Peter, Surely thou art euen one of them, for  
thy speech bewrayeth thee. Then begā he to curse  
and to sweare that he knew not the man. And im-  
mediatly the cocke crew. And Peter remembred  
the word of Iesus, which said vnto him, Before  
the cocke crow, thou shalt denie me thrice: and he  
went out, and wept bitterly. When the morning  
was come, all the chiefe Priests and Elders of the  
people, held a counsaile against Iesus to put him  
to death, and brought him bound, & deliuered him  
vnto Pontius Pilate the Deputie. Then Judas  
which had betrayed him (seeing that he was con-  
demned) repented himselfe, and brought againe



Sunday next before Easter.

the thirty plates of silver to the chiefe Priests and Elders, saying, I haue sinned betraying the innocent blood, and they said, What is that to us? see thou to that. And he cast downe the silver plates in the Temple, and departed, and went and hanged himselfe. And the chiefe Priests tooke the silver plates, and said, It is not lawfull for to put them into the treasury, because it is the price of blood. And they tooke counsell, and bought with them the potters field to burie strangers in. Wherefore the field is called Acheldama, that is, the field of blood until this day. Then was fulfilled that which was spoken by Jeremy the Prophet, saying. And they tooke thirtie silver plates, the price of him that was valued, whom they bought of the children of Israel, and gaue them for the potters field, as the Lord appointed me. Jesus stood before the Deputie, and the Deputie asked him, saying. Art thou the king of the Iewes? Jesus said vnto him, thou sayest. And when he was accused of the chiefe Priests and Elders, he answered nothing. Then said Pilate vnto him, Hearest thou not how many witnesses they lay against thee? And he answered him to neuer a word, insomuch that the Deputie marueiled greatly. At that feast, the Deputy wold wont to deliuer vnto the people a prisoner, whom they would desire. Wee had then a notable prisoner called Barrabas. Therefore when they were gathered together, Pilate said, Whether will yee that I giue, loose vnto you Barrabas?

## Sunday next before Easter.

Jesus which is called Christ: For he knew  
that for enuie they had deliuered him. When he  
was set downe to giue iudgement, his wife sent  
unto him, saying, Haue thou nothing to doe with  
that iust man, for I haue suffered this day many  
things in my sleepe because of him. But the chiefe  
priests, and Elders perswaded the people, that  
they should as ke Barabbas, & destroy Jesus. The  
Deputy answered and said vnto them, Whether  
of the twaine will yee that I let loose vnto yon?  
They said, Barabbas. Pilate said vnto them,  
What shall I do then with Jesus which is called  
Christ: They all said vnto him, Let him be cruci-  
fied. The deputy said, What euill hath he done?  
But they cryed y more, saying, Let him be crucifi-  
ed. When Pilate saw y he could preuaile nothing  
but that more busines was made, he tooke water,  
and washed his hands before the people, saying, I  
am innocent of the blood of this iust person, see ye  
Then answered all the people, and said, His blood  
be on vs & on our children. Then let he Barabbas  
loose vnto them, and scourged Jesus, and deliue-  
red him to be crucified. Then the souldiers of the  
Deputie tooke Jesus into the common hall, and  
gathered vnto him al the company, and they strip-  
ped him, and put on him a purple robe, and platted  
a crowne of thornes, and put it vpon his head, and  
a reed in his right hand, & bowed the knee before  
him, and mocked him, saying, Haile King of the  
Iewes. And when they had spit vpon him, they

Sunday next before Easter.

tooke the reed, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his own raiment on him, & led him away to crucifie him. And as they came out, they found a man of Cyrene (named Simon) whom they compelled to beare his crosse. And they came vnto y<sup>e</sup> place which is called Golgotha (that is to say, a place of dead mens skuls) & gaue him vineger mingled with gall, to drinke. And when he had tasted thereof, he would not drinke. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spokē by the Prophet, They parted my garments among them, and vpon my vesture did they cast lots. And they sate and watched him there, & set vp ouer his head the cause of his death written, This is Iesus, the King of the Iewes. Then were there two theeues crucified with him, one on the right hand, and the other on the left. They that passed by, reuiled him, wagging their heads, and saying, Thou that destroyedst the Temple of God, and diddest build it in three dayes, saue thy selfe: If thou be the Sonne of God, come downe from the crosse. Likewise also the high Priests mocking him, with the Scribes and Elders, said, He saued other, himselfe he cannot saue. If he bee the King of Israel, let him now come downe from the Crosse, and we will beleue him. He trusted in God, let him deliuer him now, if he wil haue him: For he said, I am the sonne of God. The theeues also



Sunday next before Easter.

Also which were crucified with him, cast the same  
his teeth. From the sixt houre was there  
darkenesse ouer all the land, vntill the ninth hour.  
And about the ninth houre, Iesus cried with a  
loude voyce, saying, Eli, Eli Lamasabachthani,  
that is to say, My God, my God, why hast thou  
forsaken mee: Some of them that stood there,  
when they heard that, said, This man calleth for  
Elias. And straightway one of them ranne and  
tooke a sponge, and when he had filled it full of  
vineger, he put it on a reede, and gaue him to  
rinke. Other said, Let bee, let vs see whether  
Elias will come and deliuer him. Iesus when he  
had cried agayne with a loude voyce, yeelded vp  
the ghost. And behold the vaile of the temple did  
rent in two partes, from the top to the bottome,  
and the earth did quake, and the stones rent, and  
graues did open, and many bodyes of Sayntes  
which slept, arose, and went out of the graues af-  
ter his resurrection, and came into the holy Citie  
and appeared vnto many. When the Centurion,  
and they that were with him watching Iesus: saw  
the earthquake, and those things which had hap-  
pened, they feared greatly, saying, Truly this was  
the Sonne of God. And many women were ther  
(beholding him as farre of) which followed Iesus  
from Galile, ministring vnto him: among which  
was Marie Magdalene and Mary the mother of  
James, and Ioses and the mother of Zebedees  
children.

¶ Munday next before Easter.

The Epistle.

53. v.  
**W**hat is he this that cometh from Edom,  
with red coloured clothes of Bosra,  
(which is so costly cloth) and cometh in so mightily  
with all his strength? I am hee that teacheth  
righteousnesse, and am of power to helpe. Where-  
fore then is thy clothing red, and thy rayment like  
his that treadeth in the winepresse? I haue troden  
the presse my selfe alone, and of all people there is  
not one with me. Thus wil I treade downe mine  
enemies in my wraath, and set my feete vpon them  
in mine indignation, and their blood shall besprink  
my clothes, and so will I staine all my rayment.  
For þ day of vengeance is assigned in mine heart,  
and the yeere when my people shall be deliuered,  
is come. I looked about mee, and there was no  
man to she w me any helpe. I maruiled that no  
man held me vp. Then I held me by mine owne  
arme, and my feruencnesse sustained me. And thus  
will I tread downe the people in my wraath, and  
hath them in my displeasure, and vpon the earth  
will I lay their strength. I will declare the good-  
nesse of the Lord, yea, and the prayse of the Lord,  
for all that he hath giuen vs, for the great good  
that he hath done for Israel, which he hath giuen  
them of his owne fauour, and according to the  
multitude of his louing kindnesse. For he said,  
these no doubt are my people, and no shrinking  
children: and so he was their Sauour. In their  
troubles he was also troubled with them, and the  
Angel

Munday next before Easter.

Angel that went forth from his presence deliue-  
red them. Of very loue and kindnesse that he had  
vnto them, hee redeemed them. Hee hath bozne  
them, and caried them vp, euer since the world  
began. But after they prouoked him to wrath, and  
oueraxed his holy mind, he was their enemy, & fought  
against them himselfe. Yet remembred Israel  
the old time of Moses and his people, saying,  
Where is he that brought them from the water  
of the sea, with them that fed his sheepe? Where  
is he that hath giuen his holy spirit among them?  
Hee ledde them by the right hand of Moses with  
his glorious arme, diuiding the water before  
them, whereby hee gate himselfe an everlasting  
Name. He ledde them in the deepe, as an horse is  
led in the plaine, that they should not stumble, as  
a tame beast goeth in the field, and the breath gi-  
uer of God giueth him rest. Thus (O God) hast  
thou led thy people, to make thy selfe a glorious  
Name withall. Looke downe then from heauen,  
and behold the dwelling place of thy Sanctuary  
and thy glozy. How is it that thy ielousie, thy  
strength, the multitude of thy mercies, and thy lo-  
uing kindnesse wil not be intreated of vs? yet art  
thou our Father. For Abraham knoweth vs not,  
neither is Israel acquainted with vs. But thou  
Lord art our Father & Redeemer, and thy Name  
is everlasting. O Lord, wherefore hast thou led vs  
out of the way? Wherefore hast thou hardened  
our hearts that we feare thee not? Be at one with



Munday next before Easter.

yz againe for thy seruants sake, & for the generation of thine heritage. Thy people haue had but little of thy sanctuary in possession, for our enemies haue troden downe thine holy place. And we were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy Name.

The Gospel.

Mark 14. 1:

**A**fter two daies was Easter, and the daies of sweete bread. And the high Priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not in the feast day, lest any busines arise among the people. And when he was in Bethany, in the house of Simon the Leper, euen as he sate at meate, there came a woman hauing an alabaster boxe of oynment called Narde, that was pure and costly, and she brake the boxe, and powzed it vpon his head. And there were some that were not content within themselves, and said, What needed this waste of oynment? For it might haue beene solde for more then thre hundred pence, and haue beene giuen to the poore. And they grudged against her. And Iesus said, Let her alone, why trouble ye her? She hath done a good worke on me: for ye haue the poore with you alwaies, & whensoever ye will, ye may doe them good: but mee haue ye not alwaies. She hath done that she could, shee came aforehand to annoynt my bodie to the burying. Verily I say vnto you, wheresoener this Gospel shall bee preached throughout the whole world

Munday next before Easter.

Also, this also that she hath done, shall be rehearsed  
in remembrance of her. And Judas Iscariot  
one of the twelve, went away vnto the high  
priests, to betray him vnto them. When they  
heard that, they were glad, & promised that they  
would giue him money. And he sought how hee  
might conueniently betray him. And the first day  
of sweet bread (when they offered the Pascheouer)  
his Disciples said vnto him, Where wilt thou  
that we go and prepare, that thou mayest eate the  
Pascheouer? And he sent forth two of his Disci-  
ples, and said vnto them, Goe ye into the city, and  
there shall meete you a man bearing a pitcher of  
water, follow him. And whithersoever he goeth  
say ye vnto the goodman of the house, the ma-  
ster saith, Where is the ghest chamber, where  
shall eate the Pascheouer with my Disciples?  
And he will shew you a great Parlour paved and  
prepared, there make readie for vs. And his Dis-  
ciples went forth, and came into the Citie, and  
found as hee had said vnto them, and they made  
readie the Pascheouer. And when it was now euen-  
ing, he came with the twelve. And as they sate  
at board, and did eate, Iesus said, Verily I say  
vnto you, one of you (that eateth with mee) shall  
betray me. And they began to be sorry, and to say  
vnto him one by one, Is it I? And another said, Is  
it I? We answered and said vnto them, It is one  
of the twelve, euen he that dippeth with me in the  
pannet. The Sonne of man truly goeth as it is  
written

## Munday next before Easter.

written of him : but woe vnto that man by whome  
the Sonne of man is betrayed: Good were it  
that man if he had neuer bene borne. And as he  
did eate, Iesus tooke bread, and when hee had gi-  
uen thanks, hee brake it, and gaue to them, and  
said, Take, eate, This is my body. And he tooke  
the cup, and when he had giuen thanks, hee gaue  
it to them : and they all dranke of it. And he said  
vnto them, This is my blood of the new Testa-  
ment, which is shed for many. Verely I say vnto  
you, I wil drinke no more of the fruit of the vine  
vntil that day that I drinke it new in the kingdome  
of God. And when they had said grace, they went  
out to the mount Oliuet. And Iesus saith vnto  
them, All ye shall be offended because of mee this  
night : for it is written, I wil smite the shepheard  
and the sheepe shall be scatteres: But after that  
I am risen again, I wil go into Galilee before you.  
Peter said vnto him, And though all men be offend-  
ed, yet wil not I. And Iesus saith vnto him, Verely  
I say vnto thee, y this day, even in this night,  
before the cocke crow twice, thou shalt deny mee  
three times. But he spake more vehemently. For  
if I should die with thee, I will not deny thee.  
Likewise also said they all. And they came into a  
place which was named Gethsemane, and he  
said to his disciples, Sit ye heere, while I goe  
a litle and pray. And hee taketh with him Peter  
and James and Iohn, and began to waxe amazed  
and to be in an agony, and said vnto them,



Munday next before Easter.

He is heauie, euen vnto the death: carrie yee  
and watch. And hee went foozth a little, and  
dow flat on the ground, and prayed, that if  
were possible, the houre might passe from him.  
And he said, Abba, Father, all things are possible  
to thee, take away this cup from mee: Neuer-  
lesse, not as I will, but that thou wilt, be done.  
And he came and found them sleeping, and saith to  
Peter, Simon sleepest thou? Couldst not thou  
watch one houre? Watch yee, and pray, lest yee  
enter into temptation: the Spirit truly is ready,  
but the flesh is weake. And againe he went aside,  
and prayed, and spake the same words. And he re-  
turned and found them asleepe againe, for their  
eyes were heauie, neither wist they what to an-  
swer him. And he came the third time, and said  
unto them. Sleepe hencefozth, & take your ease,  
this is enough. The houre is come, behold, the sonne  
of man is betrayed into the hands of sinners. Rise  
up, let vs goe: loe, he that betrayeth me is at hand.  
And immediatly while hee yet spake, comineth  
Iudas (which was one of the twelue) and with  
him a great number of people, with swords and  
staves from the high Priestes, and Scribes, and  
Elders. And he that betrayed him, had giuen them  
a general token, saying, Whomsoeuer I do kisse,  
he same is hee, take and leade him away warily.  
And as soone as hee was come, he goeth straight-  
way to him, and saith vnto him, Master, Master,  
and kissed him. And they layd their hands on him,  
and

Munday next before Easter.

and tooke him. And one of them that stood by drew out a sword, and smote a seruant of the high priests, and cut off his eare. And Iesus answered and sayd vnto them, Vee be come out as vnto theefe with swords and stauers, for to take mee: I was dayly with you in the Temple teaching, and yee tooke me not: but these things come to passe that the Scripture should bee fulfilled. And they all forsooke him, and ranne away. And therewith followed him a certaine yong man clothed in linnen vpon the bare, and the yong men caught him, and he left his linnen garment, and fled from them naked. And they led Iesus away to the high Priests, and of all, and with him came all the high Priests, and the Elders, and the Scribes. And Peter followed him a great way off (euen till hee was come into the palace of the high Priest) and he sate with the seruants, and warmed himselfe at the fire. And the high Priests and all the counsaile sought for witnessse against Iesus, to put him to death, and found none: for many bare false witnessse against him, but their witnessses agreed not together. And there arose certaine, & brought false witnessses against him, saying, We heard him say, I will destroy this Temple that is made with hands, and within three dayes I will build another made without hands: but yet their witnessses agreed not together. And the high Priest stood vp among them, and asked Iesus, saying, Answerest thou nothing? How is it that these beare witnessse against thee?

But

Munday next before Easter.

At he held his peace, and answered nothing. And  
the high Priest asked him, and said vnto  
him, Art thou Christ the son of the Blessed? And  
Jesus said, I am: And yee shall see the Sonne of  
man sitting on the right hand of power, and com-  
ing in the clouds of heauen. Then the high  
Priest rent his clothes, & said, What need we any  
other witnesses? ye haue heard blasphemy, what  
thinke ye? And they all cōdemned him to be wor-  
thy of death. And some began to spit at him, and to  
ouer his face, and to beat him with fistes, and to  
smite vnto him, Areade. And the seruants buffeted  
him on the face. And as Peter was beneath in the  
place, there came one of the wenches of the high  
Priest, & when she saw Peter warming himselfe,  
she looked on him, and said, Wast not thou also  
with Jesus of Nazareth? and he denied, saying, I  
know him not, neither wote I what thou sayest.  
And he went out into the porch, & the cocke crew.  
And a damosell (when she saw him) began againe  
to say to them that stood by, This is one of them.  
And he denied it againe. And anon after, they that  
stood by, said againe vnto Peter, Surely thou art  
one of them, for thou art of Galilee, and thy speech  
agreeth thereto. But hee began to curse and to  
swear, saying, I know not this man of whom ye  
peake. And againe the Cocke crew. And Peter  
remembred the word that Jesus had saide vnto  
him, Before the cocke crow twice, thou shalt de-  
nie me three times: and he began to weepe.

¶ Tuesday



Tuesday before Easter.

The Epistle.

Esaï 50.9

**T**He Lord God hath opened mine care, therefore can I not say nay, neither withdraw mine selfe: but I offer my backe vnto the smiters, and my cheekes to the nippers. I turne not my face from shame and spitting, and the Lord God shall helpe me, therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion. He is my hand that iustificeth me: who will then goe to laboure with me: Let vs stand one against another. If there be any that wil reason with me, let him come here forth to me. Behold the Lord God standeth by me: what is hee then that can condemne mee? Lo, they shal be like as an old cloth, the moth shall eate them vp. Therefore who so feareth the Lord among you, let him heare the voyce of his seruants. Who so walketh in darkenes, and no light shineth vpon him let him put his trust in the Name of the Lord, & hold him vp by his God. But take heed, ye all kinde a fire of the wrath of God, and stirre vp the coales. Walke on in the glistering of your owne fire, and in the coales that yee haue kindled. This commeth vnto you, from my hand namely, that ye shall sleepe in sorow.

The Gospel.

Mar. 15.1

**A**ND anon in the dawning, the high Priests held a counsaile with the Elders, and the Scribes, and the whole congregation, and bound Iesus and ledde him away, and deliuered him to Pilate

## Tuesday before Easter.

te. And Pilate asked him, Art thou the King  
e Jewes? And he answered, and said vnto  
thou sayest it. And the high Priests accused  
of many things. So Pilate asked him again,  
ng, Answerest thou nothing? Behold how ma-  
hings they lay to thy charge. Jesus answered  
nothing, so that Pilate marvelled. At that feast  
ate did deliuer vnto them a prisoner, whom so-  
they would desire. And there was one that  
s named Barrabas, which lay bound with  
n that made insurrection: he had committed  
rther. And the people called vnto him, and be-  
to desire him that he would do according as he  
euer done vnto them. Pilate answered them,  
ing, Wil ye that I let loose vnto you the King  
the Jewes? For he knew that the high Priests  
deliuered him of enuie. But the high Priests  
oned the people, that hee should rather deliuer  
arrabas vnto them. Pilate answered againe,  
d said vnto them, What will ye then that I do  
to him, whom yee call the King of the Jewes?  
nd they cried againe, Crucifie him. Pilate  
d vnto them, What euil hath he done? And they  
ied the more feruently, Crucifie him. And so  
ilate willing to content the poople, let loose Ba-  
abas vnto them, and deliuered vnto Jesus (when  
e had scourged him) for to be crucified. And the  
uldiers led him away into the common Hall,  
nd called together the whole multitude. And  
ey clothed him with purple, and they platted a  
crowne

## Tuesday before Easter.

crowne of thornes, and crowned him withall, and began to salute him, Haile King of the Jewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his Crosse. And they brought him to a place named Golgotha, (which if a man interprete, is, the place of dead mens skulles) and they gaue him to drinke wine mingled with myrre, but he receiued it not. And when they had crucified him, they parted his garments, casting lots vpon the, what euery man should take, and it was about the third houre, and they crucified him, and the title of his cause was written, The King of the Iewes. And they crucified with him two theeuers, the one on his right hand, and the other on the left: And the Scripture was fulfilled, which saith, Hee was counted among the wicked. And they that went by, rayled on him, wagging their heads, and saying, Ah wretch, thou that destroyest the Temple, and buildest it againe in threë daies, saue thy selfe and come downe from the crosse. Likewise also mocked him the high Priests among themselves with the Scribes, and said, He saued other men, himselfe he cannot saue. Let Christ the King of Israel



## Tuesday before Easter.

Israel descend now from the crosse, that we may see and beleue. And they that were crucified with him, checked him also, And when the sixt houre was come, darknesse arose ouer all the earth vntil the ninth houre. And at the ninth houre Iesus cried with a loud voyce, saying, Eloi, Eloi, lama sabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, said, Behold, he calleth for Elias. And one ranne and filled a sponge full of vineger, and put it on a reed, and gaue him to drinke, saying, Let him alone, let vs see whether Elias wil come and take him downe. But Iesus cried with a loud voyce, and gaue vp the ghost. And the vaile of the Temple rent in two peeces, from the top to the bottom. And when the Centurion (which stood before him) saw that he so cried and gaue vp the ghost, he said, Truly this man was the Sonne of God. There were also women a good way off, beholding him: among whom was Mary Magdalene, and Mary the mother of James the little, and of Ioses, and Mary Salome (which also when he was in Galilee, had followed him and ministered vnto him) and many other women which came vp with him to Iherusalem. And now when the euen was come, (because it was the day of preparing that goeth before the Sabbath) Ioseph of the City of Arimathea, a noble counsellor, which also looked for the kingdome of God, came and went in bold-

Wednesday before Easter.

ly vnto Pilate, and begged of him the body of Iesus. And Pilate marueiled that hee was already dead, and called vnto him the Centurion, and asked of him whether hee had bene any while dead. And when he knew the truethe of the Centurion, he gaue the body to Ioseph. And he bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, & laied him in a sepulchre that was hewen out of a rock, and rolled a stone before the doore of the sepulchre. And Mary Magdalene and Mary Ioses beheld where he was layd.

¶ Wednesday before Easter.

The Epistle.

Heb. 9. 16

**W**hereas is a Testament, there must also (of necessitie) bee the death of him that maketh the Testament. For the Testament taketh authoritie when men are dead: for it is yet of no value, as long as he that maketh y<sup>e</sup> Testament is alieue. For which cause also, neither the first Testament was ordeined without blood. For when Moses had declared all the commandements to all the people, according to the Law, he tooke y<sup>e</sup> blood of Calues and of Goates, with water and purple wooll, and hyssope, & sprinkled both the booke and all the people, saying, This is the blood of y<sup>e</sup> Testament which, G D D hath appointed vnto you. Moreouer, he sprinkled the tabernacle with blood also, and all the ministring vessels. And almost all things are by the Lawe purged with blood, and without shedding of blood is no remission. It is need

## Wednesday before Easter.

need then that the similitudes of heauenly things be purified with such things, but that the heauenly things theſelues bee purified with better ſactiſices then are thoſe. For Chriſt is not entred into the holy places that are made with hands (which are ſimilitudes of true things) but is entred into verie heauen, for to appeare now in the ſight of God for vs: not to offer himſelfe often, as the high Prieſt entred into the holy place euery yere with ſtrange blood, (for then muſt he haue often ſuffered ſince the world began) but now in the end of the world hath hee appeared once to put ſinne to flight, by the offering vp of himſelfe. And as it is appointed vnto all men that they ſhall once die, and then cometh the iudgement: euen ſo Chriſt was once offered to take away the ſinnes of many, and vnto them that looke for him, ſhall he appeare againe without ſinne, vnto ſaluation.

### The Goſpel.

**T**he feaſt of ſweet bread drew nigh, which is called Eaſter, and the high Prieſtes and Scribes ſought how they might kil him, for they feared the people. Then entred Satan into Iudas whole ſurname was Iſcariot, which was of the number of the twelue, and hee went his way, and communed with the high Prieſtes and officers, how he might betray him vnto them. And they were glad, and promiſed to giue him money. And he conſented, and ſought opportunitie to betray him vnto them, when the people were away.

Luke 22.1.



Wednesday before Easter.

Then came the day of Sweet bread, when of necessitie the Pascheouer must be offered. And he sent Peter and John, saying, Goe, and prepare vs the Pascheouer, that we may eat. They said vnto him, Where wilt thou that we prepare? And he said vnto them, Behold, when ye enter into the citie, there shall a man meet you, bearing a pitcher of water, him follow into the same house & he entreteth in, and ye shall say vnto the goodman of the house, The master saith vnto thee, Where is the guest chamber, where I may eat & Pascheouer with my disciples? and he shall shew you a great parlour paved, there make ready. And they went & found as he had said vnto them, and they made ready the Pascheouer. And when the houre was come, he satte downe, and the twelue Apostles with him. And hee said vnto them, I haue inwardly desired to eat this Pascheouer with you before that I suffer. For I say vnto you, Henceforth I will not eat of it any more, untill it be fulfilled in the kingdome of God. And he tooke the cup, and gaue thanks, and said, Take this, and diuide it among you: for I say vnto you, I will not drinke of the fruit of the Vine, untill the kingdome of God come. And he tooke bread, and when hee had giuen thanks, hee brake it, and gaue it vnto them, saying, This is my body which is giuen for you: this doe in the remembrance of me. Likewise also when he had supped, he took the cup, saying, This cup is the new Testament in my blood which is shed

### Wednesday before Easter.

shed for you. Yet behold, the hand of him that betrayeth me, is with me on the table. and cruelly the Son of man goeth as it is appointed: but woe vnto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should doe it. And there was a strife among them, which of them should seeme to bee the greatest. And he said vnto them. The kings of nations reigne ouer them, & they that haue authoritie ouer them, are called gracious: but ye shall not so be. But he that is greatest among you, shall be as the yonger: and he that is chiefe, shall bee as hee that doeth minister. For whether is greater, he that sitteth at meat: or he that serueth? Is not he that sitteth at meat? But I am among you as hee that ministrereth. Vee are they which haue bid- den with me in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed to mee, that yee may eate and drinke at my table in my kingdom, and sit on seats iudging the twelue tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you, as it were wheat: but I haue prayed for thee, that thy faith faile not. And when thou art conuer- ted, strengthen thy brethren. And he said vnto him Lord I am ready to goe with thee into prison, and to death. And he said, I tell thee Peter, the Cocke shall not crow this day, till thou haue denied thise that thou knowest mee. And hee saide vnto them When I sent you without wallet, and scrip, and shoes,

Wednesday before Easter.

Thooes, lacked ye any thing: And they said, No. Then said he vnto them, But now he that hath a wallet, let him take it vp, and likewise his scrip, and he that hath no sword, let him sell his coat and buy one, For I say vnto you, that yet the same which is witten, must be performed in me, Euen among the wicked was hee reputed: for those things which are witten of me, haue an end. And they sayd, Lord, behold, here are two swords. And he said vnto them, It is enough. And he came out and went (as hee was wont) to mount Oliuet. And the disciples followed him, and when he came to the place, he said vnto them, Pray, lest ye fall into temptation. And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remouue this cup from me: neuerthelesse, not my will, but thine bee fulfilled. And there appeared an Angel vnto him from heauen comforting him, and hee was in an agonie, and prayed the longer, and his sweat was like drops of blood, trickling down to the ground. And when he arose from prayer, and was come to his disciples, hee found them sleeping for heaviness, and he said vnto them, Why sleepe ye? Rise and pray, lest yee fall into temptation. While hee yet spake, behold, there came a company, and hee that was called Judas, one of the twelue, went befoze them, and pressed nigh vnto Iesus to kille him. But Iesus said vnto him, Judas, betrayest thou the Sonne of man with a kisse: When they

which



Wednesday before Easter.

which were about him, saw what would follow, they said vnto him, Lord, shall wee smite with the sword? And one of them smote a seruant of the high Priests, & strooke off his right eare. Iesus answered, & said, Suffer yee thus farre forth. And when he touched his eare, hee healed him. Then Iesus said vnto the high Priests & rulers of the temple, and the Elders which were come to him, yee bee come out as vnto a thiefe, with swords & stauers. When I was daily with you in the Temple, yee stretched forth no hands against mee: But this is euen your very houre, and the power of darkenes. Then tooke they him, & led him, and brought him to the high Priests house. And Peter followed a farre off. And when they had kindled a fire in the middes of the palace, and were set downe together, Peter also sate downe among them. But when one of the wenches beheld him, as hee sate by the fire, (and looked vpon him) she said, This same fellow was also with him. And he denied him saying, Woman I know him not. And after a litle while another saw him, & said, Thou art also of them. And Peter said, Man, I am not. And about the space of an houre after, another affirmed, saying, Verely, this fellow was with him also, for he is of Galilee. And Peter said, Man, I wot not what thou sayest. And immediately while hee yet spake, the cock crew. And the Lord turned backe and looked vpon Peter, & Peter remembered the word of the Lord, how he had said vnto him, Be-

## Thursday before Easter.

fore the cock crow, thou shalt denie me thrise: And Peter went out, and wept bitterly. And the men that tooke Iesus, mocked him, and smote him, And when they had blindfolded him, they stroke him on the face & asked him, saying, A read, who is he that smote thee: And many other things despitefully said they against him. And as soone as it was day, the Elders of the people, and the high Priests and Scribes came together, and led him into their councell, saying, Art thou very Christ: Tell vs. And he said vnto them, If I tell you, ye will not beleue me: and if I aske you, ye will not answer, nor let me go. Whereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Sonne of God: He said, Ye say that I am. And they said, What need we of any further witness: For wee our selues haue heard of his owne mouth.

## ¶ Thursday before Easter.

### The Epistle.

1. Cor. 11. 17

**T**his I warne you of, & commend not, that ye come not together after a better maner, but after a worse. For first of all, when ye come together in the congregation, I heare that there is dissention among you, and I partly beleue it. For there must be sects among you, by the which are perfect among you, may be knownen. When ye come together therefore into one place, the Lords supper cannot be eaten, for every man beginneth afoze to eat his owne supper. And one is hungry, and

## Thursday before Easter.

and another is drunken. Haue yee not houses to eat and drinke in? Despise ye the congregation of God, and shame them that haue not? What shall I say vnto you? Shall I praise you? In this I praise you not, That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which hee was betrayed, tooke bread, and when he had giuen thanks, he brake it, and said, Take ye, and eate, this is my body which is broken for you: This do ye in y<sup>e</sup> remembrance of me. After the same manner also, he tooke the cup when supper was done, saying, This cup is the new Testament in my blood: This do, as oft as ye drinke it, in remembrance of me. For as often as ye shal eate of this bread, and drinke of this cup, ye shall shew the Lords death til he come. Wherefore, whosoener shal eat of this bread, & drinke of this cup of the Lord vnworthily, shall be guilty of the body & blood of y<sup>e</sup> Lord, But let a man examine himselfe, & so let him eat of the bread, and drinke of the cup. For he that eateth & drinketh vnworthily, eateth and drinketh his own damnation, because he maketh no difference of the Lords bodie. For this cause many are weak & sick among you, & many sleepe. For if we had iudged our soules, we should not haue beene iudged. But when we are iudged of the Lord, we are chastened, that wee should not be damned with the world. Wherefore, my brethren, when ye come together to eate, care one for another, If any man hunger, let him eat at home,



Thursday before Easter.

home, that ye come not together vnto cōdemnation. Other things will I set in order whē I come.

The Gospell.

Luk. 23.  
1.

**T**he whole multitude of them arose, and led him vnto Pilate, and they began to accuse him, saying, We found this fellow perverting the people, and forbidding to pay tribute to Cesar, saying that he is Christ a King. And Pilate apposed him, saying, Art thou the King of the Jewes? He answered him, and said, Thou sayest it. Then said Pilate to the high Priests, and to the people, I finde no fault in this man, And they were the more fierce, saying, He mooueth the people, teaching throughout all Iury, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And as soone as he knew that he belonged vnto Herods iurisdiction, hee sent him to Herode, which was also at Ierusalem at that time. And when Herode saw Iesus, he was exceeding glad: for he was desirous to see him of a long season, because hee had heard many things of him; and hee trusted to haue seene some miracles done by him. Then he questioned with him many words: but he answered him nothing. The high Priests & scribes stood forth, and accused him straitly. And Herode with his men of warre despised him. And when he had mocked him, he arrayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herode were made friends together,

Thursday before Easter.

for before they were at variance, And Pilat called together the high Priests, and the Rulers, and the people, and said vnto them, We haue brought this man vnto mee as one that peruerteth the people, and behold, I examine him before you, and find no fault in this man of those things wherof ye accuse him, no nor yet Herod. For I sent you vnto him: and lo, nothing worthy of death is done vnto him: I will therefore chasten him, & let him loose. For of necessitie hee must haue let one loose to them at that Feast. And al the people cryed at once, saying Away with him, and deliuer vs Barabbas (which for a certaine insurrection made in the Citie, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose: But they cryed, saying, Crucifie him, crucifie him. Hee said vnto them the thirde time, What euill hath he done? I find no cause of death in him, I wil therefore chasten him, & let him go. And they cryed with lowd voyces, requiring that he might be crucified. And the voyces of them & of the high Priests preuailed. And Pilate gaue sentence that it should be as they required: and hee let loose vnto them him, that for insurrection & murder was cast into prison, whom they had desired. And he deliuered vnto them Iesus, to do with him what they would. And as they led him away, they caught one Simon of Cyrene, coming out of the field, and on him laid they the crosse, that he might beare it after Iesus. And there followed him a great company of people,

### Thursday before Easter.

ple, and of women, which bewailed and lamented him. But Iesus turned backe vnto them, and said, Ye daughters of Hierusalem, weepe not for mee, but weepe for your selues, and for your children. For behold, the dayes will come, in the which they shall say, Happy are the barren, & the wombes that neuer bare, and the paps which neuer gaue sucke. Then shall they begin to say to the mountaines, Fall on vs, and to y<sup>e</sup> hils, Couer vs, For if they do this in the greene tree, what shal be done in the drie? And there were two euill doers led with him to bee slaine. And after that they were come to the place, (which is called Caluarie,) there they crucified him, and the euill doers: one on the right hand, and the other on the left. Then said Iesus, Father, forgive them, for they wote not what they doe. And they parted his raiment, and cast lots: and the people stood and beheld. And the Rulers mocked him, with them, saying, Hee saued other men, let him saue himselfe, if hee be verry Christ the chosen of God. The souldiers also mocked him, and came and offered him vinegar, and said, If thou be the king of the Iewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, and Hebrew, This is the king of the Iewes. And one of the euill doers which were hanged, rayled on him, saying, If thou be Christ, saue thy selfe and vs. But the other answered, and rebuked him saying, Fearest thou not God, seeing thou art in the same damnation?



## Thursday before Easter.

tion: We are righteously punished, for wee receive according to our deedes: but this man hath done nothing amisse. And hee sayde vnto Iesus, Lord remember mee when thou comest into thy kingdome. And Iesus sayd vnto him, Verily I say vnto thee, to day shalt thou be with me in Paradise. And it was about the sixt houre: And there was a darkenes ouer all the earth, vntill the ninth houre, and the sunne was darkened, and the vaile of the Temple did rent euen thorow the middest. And when Iesus had cryed with a loude voice, hee said, Father into thine hands I commend my spirit. And when he had thus said, he gaue vp the ghost. When the Centurion sawe what had happened, he glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and saw the things which had happened, smote their breastes, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. And beholde, there was a man named Ioseph, a counsellour, and he was a good man, and a iust: the same had not consented to the counsaile and deed of them, which was of Arimathea, a city of the Iewes, which same also waited for the kingdome of God: he went vnto Pilate, and begged the body of Iesus, and tooke it downe, and wadded it in a linnen cloth, and laid it in a sepulchre that was hewen in stone, wherein neuer man before had bene layed. And that day was

On good Friday.

was the preparing of the Sabbath, and the Sabbath drew on. The women that followed after, which had come with him from Galilee, beheld the sepulchre, and how his body was layed. And they returned, and prepared sweete odours and oynments, but rested on the Sabbath day according to the Commandement.

On good Friday.

The Collects.

**A** Almighty God, we beseech thee graciously to beholde this thy family, for the which our Lord Iesus Christ was content to be betrayed, and giuen up into the handes of wicked men, and to suffer death vpon the Crosse, who liueth and reigneth with thee and the holy Ghost now and euer. Amen.

**A** Almighty and everlasting God, by whose Spirit the whole body of the Church is gouerned and sanctified: receiue our supplications and prayers which wee offer before thee for all estates of men in thy holy congregation that every member of the same in his vocation and ministry may truly & godly serue thee, through our Lord Iesus Christ, who liueth and reigneth, &c.

**M**ercifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be conuerted and liue, haue mercy vpon all Iewes, Turks, Infidels, and Heretikes, and take fro them all ignorance, hardnesse of heart, & contempt

On good Friday.

tempt of thy word: and so fetch them home, blessed Lord, to thy flocke, that they may be saved among the remnant of the true Israelites, and bee made one folde vnder one shepheard Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

**T**he Law (which hath but a shadow of good things to come, and not the very substance of things themselves) can neuer with those sacrifices which they offer yeere by yeere continually, make the commers thereunto perfect. For would not then those sacrifices haue ceased to haue beene offered, because that the offerers once purged should haue had no more conscience of sinnes? Nevertheless in those sacrifices is there mention made of sinnes euery yeere. For the blood of Oxen and Goates cannot take away sinnes. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not haue, but a body hast thou ordeined me. Burnt offerings also for sinne hast thou not allowed. Then said I, Loe, I am heere. In the beginning of the booke it is written of me, that I should do thy will, O God. Aboue, when he saith, Sacrifice, and offering and burnt sacrifices, & sin offerings thou wouldest not haue, neither hast thou allowed them (which yet are offered by the Law:) then sayd he, Loe, I am heere to doe thy will, O God: He taketh away the first, to establish the latter. By the which will wee are made holy, euen by the offering of the body of Iesus

Heb. 10. 1



## On good Friday.

Iesus Christ once for all. And every Priest is ready daily ministering, and offering oftentimes one manner of oblation, which can neuer take away sinnes. But this man, after he had offered one sacrifice for sinnes, is set downe for ever on the right hand of God, and from henceforth tarieth till his foes be made his footstool. For with one offering hath hee made perfect for ever them that are sanctified. The holy Ghost himselfe also beareth vs record, even when he told before, This is the Testament that I will make vnto them: After those daies (saith the Lord) I will put my Lawes in their hearts, and in their mindes will I write them, and their sinnes and iniquities will I remember no more. And where remission of these things is, there is no more offering of sins. Seeing therefore brethren, that by the meanes of the blood of Iesus, wee haue liberty to enter into the holy place, by the newe liuing way, which he hath prepared for vs through the vaille, that is to say, by his flesh: And seeing also that we haue an high Priest, which is ruler ouer the house of God, let vs draw nigh with a true heart in a sure faith, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope, without wauering (for he is faithfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue, and vnto good works, not forsaking the fellowship that wee haue among our selues,

On good Friday.

selues, as the manner of some is : but let vs exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospell.

**W**hen Iesus had spoken these words, hee Iohn. 18. 1.  
went forth with his Disciples ouer the  
brooke Cedron, where was a garden, into the  
which he then entred with his Disciples. Judas  
also which betrayed him knew the place : for Ie-  
sus oftentimes resorted thither with his disciples.  
Judas then (after he had receiued a band of men,  
and ministers of the high Priests and Pharisees)  
came thither with lanternes, and firebrands, and  
weapons. And Iesus knowing all things that  
should come on him, went forth, and said vnto  
them, Whom seeke ye? They answered him, Ie-  
sus of Nazareth. Iesus said vnto them, I am he.  
Judas also which betrayed him, stood with them.  
As soone then as he had said vnto them, I am he,  
they went backward, and fell to the ground.  
Then asked he them againe, Whom seeke yee?  
They said, Iesus of Nazareth. Iesus answered  
I haue told you that I am hee : if yee seeke mee  
therefore, let these goe their way, that the saying  
might be fulfilled which he spake, Of them which  
thou gauest mee, haue I not lost one. Then Si-  
mon Peter hauing a sword, drew it, and smote the  
high Priests seruant, and cut off his right eare.  
The seruants name was Malchus. Therefore  
saith Iesus vnto Peter, Put vp thy sword into  
the

On good Friday.

the ſheath: ſhal I not drinke of the cup which my Father hath giuen me? Then the company, and the captaine, & the miniſters of the Iewes tooke Ieſus and bound him, and led him away to Annas firſt, for he was father in law to Caiaphas, which was the high Prieſt the ſame yeere. Caiaphas was he that gaue counſaile to the Iewes that it was expedient that one man ſhould die for the people. And Simon Peter followed Ieſus, and ſo did another diſciple. That diſciple was knowne to the high Prieſt, and went in with Ieſus into the palace of the high Prieſt. But Peter ſtood at the dooze without. Then went out that other diſciple (which was knowen to the high Prieſt) and ſpake to the Damosell that kept the dooze, and brought in Peter. Then ſaid the Damosell that kept the dooze vnto Peter, Art not thou alſo one of this mans diſciples? He ſaid, I am not. The ſeruants and miniſters ſtood there, which had made a fire of coales, for it was colde, and they warmed themſelues. Peter alſo ſtood among them and warmed himſelfe. The high Prieſt then asked Ieſus of his Diſciples, and of his doctrine. Ieſus answered him, I ſpake openly in the world. I euer taught in the Synagogue and in the Temple, whither all the Iewes haue reſorted, and in ſecret haue I ſpoken nothing. Why aſkeſt thou mee? Aſke them which heard me what I ſaid vnto them: Behold, they can tell what I ſaid, When he had thus ſpoken, one of  
the



On good Friday.

the ministers which stood by, smote Iesus on the face, saying, Answerest thou the high Priest so? Iesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me: And Annas sent him bound vnto Caiphas the high Priest. Simon Peter stood and warmed himselfe. Then said they vnto him, Art not thou also one of his Disciples: He denied it, and said, I am not. One of the seruants of the high Priest (his cousin whose eare Peter smote off) said vnto him, Did not I see thee in the garden with him: Peter therefore denied againe, & immediatly the Cock crew. Then ledde they Iesus from Caiphas into the hall of iudgement: It was in the morning, & they themselves went not into the iudgement hall, lest they should be defiled, but that they might eat the pasouer. Pilate then went out to them, & said, What accusation bring you against this man: They answered, and said vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee. Then said Pilate vnto them, Take ye him, and iudge him after your owne law. The Iewes therefore said vnto him, It is not lawfull for vs to put any man to death: that the words of Iesus might be fulfilled which he spak, signifying what death he should die. Then Pilate entred into the iudgement hall againe, and called Iesus, and said vnto him, Art thou the king of the Iewes: Iesus answered, Sayest thou that of thy selfe, or did other

On good Friday.

other tell it thee of mee: Pilate answered, Am I  
a Jew? hine owne nation and high Priests haue  
deliuered thee vnto me: What hast thou done: Je-  
sus answered, My kingdom is not of this world.  
If my kingdome were of this world, then should  
my ministers surely fight, that I should not be  
deliuered to the Jewes: but now is my kingdome  
not from hence. Pilate therefore said vnto him,  
Art thou a King then: Jesus answered, Thou  
sayest that I am a King. For this cause was I  
borne, and for this cause came I into the world,  
that I should beare witnes vnto the truth: And  
all that are of the truth, heare my voyce. Pilate  
said vnto him, What thing is truth: And when he  
had said this, he went out againe vnto the Jewes,  
and said vnto them, I finde in him no cause at all.  
We haue a custome that I should deliuer you one  
loose at Easter: will ye that I loose vnto you the  
King of the Jewes: Then cried they all againe,  
saying, Not him, but Barrabas: the same Bar-  
rabas was a murtherer. Then Pilate tooke Je-  
sus therefore, and scourged him, and the souldiers  
wound a crowne of thornes, & put it on his head.  
And they did on him a purple garment, and came  
vnto him, and said, Haile King of the Jewes, and  
they smote him on the face. Pilate went forth  
againe, and said vnto them, Behold, I bring him  
forth to you, that ye may know that I finde no  
fault in him. Then came Jesus forth, wearing a  
crowne of thorne, and a robe of purple. And he  
saith

On good Friday.

saith vnto them, Behold the man. When the hie Priests therfore and the ministers saw him, they cried, Crucifie him, crucifie him. Pilate saith vnto them, Take ye him, and crucifie him, for I find no cause in him. The Jewes answered him, We haue a law, and by our law he ought to die, because he made himselfe the sonne of God. When Pilate heard that saying, he was the more afraid and went againe into the iudgement hal, and said vnto Iesus, Whence art thou? But Iesus gaue him none answer. Then said Pilate vnto him, Speakest thou not vnto mee? Knowest thou not that I haue power to crucifie thee, & haue power to loose thee? Iesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue. Therefore he that deliuered me vnto thee, hath the more sinne. And from thenceforth sought Pilate meanes to loose him. But the Jewes cried, saying, If thou let him go, thou art not Cæsars friend: For whosoever maketh himselfe a King, is against Cesar. When Pilate heard that saying, he brought Iesus forth, and sat down to giue sentence, in a place that is called the Pavement, but in the Hebrew tongue Gabbatha. It was the preparing day of Easter, about the sixt houre. And he saith vnto the Jewes, Behold your King. They cried, saying, Away with him, away with him, crucifie him. Pilate saith vnto him, Shall I crucifie your king? The hie Priests answered, We haue



## On good Friday.

no King but Cesar. Then deliuered hee him to them to be crucified. And they tooke Iesus, and led him away. And hee bare his crosse, and went forth into a place which is called the place of dead mens skuls, but in Hebreu Golgotha, where they crucified him, and two other with him, on either side one, and Iesus in the midst. And Pilate wrote a title, and put it vpon the crosse. The writing was, Iesus of Nazareth, King of the Iewes. This title read many of the Iewes: for the place where Iesus was crucified, was neere to the citie. And it was writte in Hebreu, Greeke, and Latin. Then said the hie Priests of the Iewes to Pilate, Write not King of the Iewes: but that he said, I am King of the Iewes. Pilate answered, What I haue written, that I haue written. Then the souldiers, when they had crucified Iesus, tooke his garments, and made foure parts, to euey souldier a part, and also his coate. The coate was without seame, wrought vpon throughout. They sayd therefore among themselves, Let vs not diuide it, but cast lots for it, who shall haue it, that the Scripture might be fulfilled, saying, They haue parted my raiment among them, and for my coate did they cast lots. And the souldiers did such things in deede. There stood by the crosse of Iesus, his mother, and his mothers sister, Mary the wife of Cleophas, & Mary Magdalene. When Iesus therefore saw his mother, and the disciple, whom he loued, standing, he  
saith

On good Friday.

saith vnto his mother, Woman, behold thy Son. Then said he to the disciple, Behold thy mother. And from that houre the disciple tooke her for his owne. After these things, Iesus knowing that all things were now performed, that the Scripture might be fulfilled, he saith, I thirst. So there stood a vessel by, full of vinegar: therefore they filled a sponge with vinegar, & wound it about with hyssope, & put it to his mouth. As soone as Iesus then receiued the vinegar, he said, It is finished, and bowed his head, and gaue vp the Ghost. The Iewes therefore, because it was the preparing of the Sabbath, that the bodies should not remaine vpon the crosse on the Sabbath day (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken downe. Then came the Souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Iesus, and saw that he was dead already, they brake not his legs: but one of the souldiers with a speare thrust him into the side, & forthwith there came out blood and water. And hee that saw it, bare record, and his record is true. And he knoweth that he saith true, that ye might beleue also. For these things were done, that the Scripture should be fulfilled, Ye shal not breake a bone of him. And again another Scripture saith, They shal looke vpon him whom they haue pearced. After this, Ioseph of Aramathea (which was a disciple

## Easter Euen,

of Iesus, but secretly for feare of the Iewes) besought Pilate that he might take downe the body of Iesus. And Pilate gaue him licence. He came therfore and tooke the body of Iesus. And there came also Nicodemus (which at the beginning came to Iesus by night) and brought of myrrhe and aloes mingled together, about an hundred pound waight. Then tooke they the body of Iesus, & wound it in linnen clothes with the odors, as the manner of the Iewes is to bury. And in the place where he was crucified there was a garden, & in the garden a new Sepulchre, wherein was neuer man laid. There laid they Iesus therfore, because of the preparing of the Sabbath of the Iewes, for the Sepulchre was nigh at hand.

## ¶ Easter Euen.

### The Epistle.

1. Pet. 3. 17.

**I**t is better (if the will of God be so) that yee suffer for well doing, then for euill doing: for as much as Christ hath once suffered for sinnes, the iust for the vniust to bring vs to God, and was killed as pertaining to the flesh, but was quickened in the spirit. In which spirit he also went and preached to the spirits that were in prison, which sometime had bene disobedient, when the long suffering of God was once looked for in the daies of Noe, while the Arke was a preparing: wherein a few, that is to say, eight soules were saued by the water, like as Baptisme also now sauerh vs,  
not



## Easter Euen.

not the putting away of the filth of the flesh, but in that a good conscience consenteth to God by the resurrection of Iesus Christ, which is on the right hand of God, and is gone into heauen, Angels, Powers, and Might, subdued vnto him.

### The Gospell

**V**hen the Euen was come, there came a Matth.  
27.57. rich man of Arimathea, named Ioseph which also was Iesus disciple. He went vnto Pilate, and begged the body of Iesus. Then Pilate commanded the body to be deliuered. And when Ioseph had taken the body, hee wrapped it in a cleane linnen cloth, and laid it in a new tombe, which he had heuen out euen in the rocke, and rolled a great stone to the doze of the Sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting ouer against the Sepulchre. The next day that followeth the day of preparing, the high Priests and Pharisees came together vnto Pilate, saying, Sir, we remember that this deceiuer said, while hee was yet aliue, After three daies I will rise againe. Command therefore that the Sepulchre be made sure, vntill the thirs day, lest his Disciples come and steale him away, and say vnto the people, He is risen from the dead: and the last errour shall be worse then the first. Pilate said vnto them, We haue a watch, go your way, make it as sure as ye can. So they went and made the Sepulchre sure with the watchmen, and sealed the stone.

¶ Easter

## Easter day.

¶ At Morning prayer, in stead of the Psalmc, O come,  
&c. these Anthemes shall be sung or said.

**C**hryst rising againe from the dead, now di-  
ceth not. Death from hencefoorth hath no  
power vpon him. For in that he died, he died but  
once to put away sinne: but in that he liueth, he  
liueth vnto God. And so likewise count your  
selues dead vnto sinne, but liuing vnto God in  
Christ Iesus our Lord.

**C**hryst is risen againe, the first fruits of them  
that sleepe. For seeing that by man came  
death, by man also cometh the resurrection of  
the dead. For as by Adam all men doe die: so by  
Christ all men shall be restored to life.

### The Collect.

**A**lmightie God, which through thy only be-  
gotten Sonne Iesus Christ, hast ouercome  
death, and opened vnto vs the gate of euerlasting  
life, we humbly beseech thee, that as by thy spe-  
ciall grace pzeuenting vs, thou doest put in our  
mindes good desires: so by thy continuall helpe  
we may bring the same to good effect, through  
Iesus Christ our Lord, who liueth, &c.

### The Epistle.

Col. 3. 1. **I**f ye be risen againe with Christ, seeke those  
things which are aboue, where Christ sitteth on  
the right hand of God. Set your affection on  
heauenly things, & not on earthly things. For ye  
are dead, and your life is hid with Christ in God.  
Whensoever Christ (which is our life) shall shew  
himselfe,

## Easter day.

himselfe, then shall yee also appeare with him in  
glozie. Mortifie therfore your earthly members,  
fornication, vncleannes, vnnaturall lust, euil con-  
cupiscence, & couetousnes, which is worshipping  
of Idols: for which things sake the wrath of God  
bleth to come on the childe of vnbellefe, among  
whom ye walked sometime, when ye liued in the.

### The Gospell.

**T**he first day of the Sabboths came Mary Iohn 20  
Magdalene earely (when it was yet darke) 1.  
vnto the sepulchre, and saw the stone taken away  
from the graue. Then she ran & came to Simon  
Peter, and to the other Disciple whom Iesus  
loued, & saith vnto them, They haue taken away  
the Lord out of the graue, and we cannot tell  
where they haue laid him. Peter therfore went  
forth, and that other Disciple, and came vnto the  
sepulchre. They ran both together, and that other  
disciple did outrunne Peter, and came first to the  
sepulchre. And whē he had stouped down, he saw  
the linnen clothes lying, yet went he not in. Then  
came Simon Peter following him, & went into  
the sepulchre, & saw the linnen clothes lie, and the  
napkin that was about his head not lying with the  
linnen clothes, but wrapped together in a place  
by it selfe. Then went in also that other Disciple  
which came first to the sepulchre, and he saw, and  
beleued: for as yet they knew not the scripture,  
that he should rise againe from death. Then the  
disciples went away againe to their owne home.

¶ Munday



Munday in Easter weeke.

The Collect.

**A**lmightie God, which through thy only begotten Sonne Iesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life: we humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our minds good desires, so by thy continual helpe we may bring the same to good effect, through Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

ACT. 10.  
34.

**P**eter opened his mouth, and said, Of a truth I perceiue that there is no respect of persons with God: but in all people he that feareth him, and worketh righteousness, is accepted with him. We know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all things. Which preaching was published throughout all Iury (which began in Galilee, after the baptisme which John preached) how God annointed Iesus of Nazareth with the holy Ghost, & with power: Which Iesus went about doing good, & healing all that were oppressed of the diuell, for God was with him. And we are witnesses of all things which he did in the land of the Iewes, and at Hierusalem, whom they slew and hanged on tree. Him God raised vp the thirde day, & shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he rose from death. And he

commann

## Munday in Easter weeke.

ommanded vs to preach vnto the people, and to  
testifie, that it is he which was ordained of God to  
be the iudge of the quicke and the dead. To him  
giue all the Prophets witnesse, that through his  
Name, whosoever beleuech in him, shall receiue  
emission of sinnes.

### The Gospell.

**B**Ehold, two of his disciples went that same  
day to a towne called Emmaus, which was  
from Hierusalem about theescore furlongs, and  
they talked together of al the things that had hap-  
pened. And it chanced, while they communed to-  
gether, and reasoned, Iesus himselfe drew neere,  
and went with them. But their eies were holden  
that they should not know him. And he said vnto  
them, What maner of communicatiōs are these  
that ye haue one to another as ye walke, and are  
sad? And the one of them (whose name was Cle-  
ophas) answered & said vnto him, Art thou onely  
a stranger in Hierusalem, & hast not knowen the  
things which haue chanced there in these daies?  
He said vnto them, What things? And they said  
vnto him, Of Iesus of Nazareth, which was a  
Prophet, mightie in deed and word befoze God  
and all the people, and how the hie Priests and  
our Rulers deliuered him to be condemned to  
death, & haue crucified him: but we trusted that it  
had beene he which should haue redeemed Israel.  
And as touching al these things, to day is euen the  
third day that they were don. Yea, and certaine  
women

Luke. 24.  
13.

Munday in Easter weeke.

women also of our company made vs astonied,  
which came early vnto the Sepulchre, and found  
not his body, and came, saying, that they had seen  
a vision of Angels, which said that he was alive.  
And certaine of them which were with vs, went  
to the Sepulchre, and found it euen so as the wo-  
men had said, but him they saw not. And he said  
vnto them, O fooles, and slow of heart to beleue  
all that the Prophets haue spoken. Dought not  
Christ to haue suffered these things, and to enter  
into his glory: And hee began at Moles, and all  
the Prophets, and interpreted vnto them in all  
Scriptures which were written of him. And they  
drew nigh vnto the towne which they went vnto,  
and hee made as though hee would haue gone  
further, and they constrained him, saying, Abide  
with vs, for it draweth towards night, and the  
day is farre passed. And hee went in, to tary with  
them. And it came to passe, as he sate at meat with  
them, hee tooke bread and blessed it, and brake,  
and gaue to them. And their eyes were opened,  
and they knew him: and hee vanished out of their  
sight. And they sayd betwene themselves, Did  
not our hearts burne within vs, while hee talked  
with vs by the way, and opened to vs the Scrip-  
tures: And they rose vp the same houre, and re-  
turned to Hierusalem, and found the eleuen ga-  
thered together, and them that were with them,  
saying, The Lord is risen indeede, and hath ap-  
peared vnto Simon. And they tolde what things  
were



Tuesday in Easter weeke.

were done in the way, and how they knew him  
in breaking of bread.

¶ Tuesday in Easter weeke.

The Collect.

**A**lmightie Father, which hast giuen thine  
only Sonne to die for our sinnes, and to  
rise againe for our iustification, grant vs so to put  
away the leauen of malice and wickednesse, that  
we may alway serue thee in purenesse of liuing  
and truth, through Iesus Christ our Lord.

The Epistle.

**Y**e men and brethren, children of the genera- Act. 13.  
tion of Abraham, and whosoever among you 26.  
feareth God, to you is this word of saluation sent.  
For the inhabitants of Hierusalem & their rulers,  
because they knew him not, nor yet the voices of  
the Prophets, which are read euery Sabbath  
day, they haue fulfilled them in condemning him.  
And when they found no cause of death in him, yet  
desired they Pilate to kil him. And when they had  
fulfilled all that were written of him, they tooke  
him down from the tree, & put him in a sepulchre.  
But God raised him againe from death the third  
day, and he was seene many daies of them which  
went with him from Galile to Hierusalem, which  
are witnesses vnto the people. And we declare vn-  
to you, how that the promise which was made  
vnto the Fathers, God hath fulfilled vnto their  
children, euen vnto vs, in that he raised vp Iesus  
again, euen as it is written in the second Psalme.  
Thou

Tuesday before Easter.

Thou art my Sonne, this day haue I begotten thee. As concerning that he raised him vp from death, now no more to returne to corruption, hee said on this wise, the holy promises made to Dauid, will I giue faithfully vnto you. Wherefore he saith also in another place, Thou shalt not suffer thine holy one to see corruption. For Dauid (after that he had in his time fulfilled the will of God) fell on sleepe, and was laid vnto his fathers, and saw corruption: But he whom God raised againe, saw no corruption. Be it knowne vnto you therefore (ye men and brethren) that through this man is preached vnto you forgiveness of sinnes, and that by him all that beleeeue, are iustified from all things from which ye could not be iustified by the law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish ye: For I doe a worke in your daies, which yee shall not beleeeue, though a man declare it vnto you.

The Gospell.

Luke. 24.  
36.

**I**esus stood in the middes of his Disciples, and said vnto them, Peace be vnto you: It is I, feare not. But they were abashed and afraid, and supposed that they had seene a spirit. And he said vnto them, Why are ye troubled, and why doe thoughts arise in your hearts? Behold my hands and my feet, that it is euen I my selfe, handle me, and see: for a spirit hath no flesh and bones as ye see mee haue. And when he had thus spoken, he shewed

## The first Sunday after Easter.

Shewed them his hands and his feet, And while they yet beleued not for ioy, and wondered, he said vnto them, Haue ye heere any meat: And they offered him a piece of a broyled fish, & of an honny comb And he tooke it, and did eat before them. And hee said vnto them, These are the wordes which I spake vnto you, while I was yet with you: That all must be fulfilled which were written of mee in the Law of Moses, and in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstand the Scriptures, and said vnto them, Thus it is written, and thus it behoued Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sinnes should be preached in his Name among all nations, and must begin at Hierusalem, And yee are witnesses of these things.

## ¶ The first Sunday after Easter.

The Collect.

**A** Almighty God, &c. (As at the Communion on Easter day.)

The Epistle.

**A**ll that is borne of God, ouercommeth the world. And this is the victorie that ouercommeth the world, euen our faith. Who is hee that ouercometh the world, but hee that beleueth that Iesus is the Sonne of God: This Iesus Christ is he that came by water and blood: not by water onely, but by water and blood: And it is the spirit that beareth witnesse, because the spirit

1. Iohn. 5. 4

¶ is



the first Sunday after Easter.

is trueth. For there are thre which beare record in heauen, & Father, the Word, & the holy Ghost, and these thre are one. And there are thre which beare record in earth, the Spirit, and Water, and Blood, and these thre are one. If we receiue the witness of men, the witness of God is greater: For this is the witness of God which he testified of his Sonne. He that beleueth on the Sonne of God, hath y<sup>e</sup> witness in himselfe. He that beleueth not God, hath made him a liar, because hee beleueth not the record that God gaue of his Sonne. And this is the record, how that God hath giuen vnto vs eternall life, and this life is in his Sonne. He that hath the Sonne, hath life, and he that hath not the Sonne of God, hath not life.

The Gospel.

Iohn 20.19.

**T**he same day at night which was y<sup>e</sup> first day of the Sabbath, when the doores were shut (where the disciples were assembled together for feare of the Iewes) came Iesus and stood in the midst, and said vnto them, Peace be vnto you. And when he had so said, he shewed vnto the his hands and his side. Then were the disciples glad when they saw the Lord. Then said Iesus vnto them againe, Peace be vnto you. As my Father sent me euen so send I you also. And when hee had sayd these words, hee breathed on them, and sayd vnto them, Receiue ye the holy Ghost. Whosoever's sinnes ye remit, they are remitted vnto them, and whosoever's sinnes ye retaine, they are retained.

¶ The

## ¶ The second Sunday after Easter.

### The Collect.

**A**lmighty God, which hast given thine onely Sonne to bee vnto vs both a sacrifice for sinne, and also an ensample of godly life, Giue vs the grace that we may alwayes most thankefully receiue that his inestimable benefite, and also daily endeauour our selues to follow the blessed steps of his most holy life.

### The Epistle.

**T**his is thank-worthy if a man for conscience 1. Pet. 2, 16. toward God endure griefe, and suffer wrong vnderferued. For what praise is it, if when ye bee buffeted for your faults, ye take it patiently? But if when ye do well, ye suffer wrong, & take it patiently, then is there thanke with God: for hereto verily were ye called. For Christ also suffered for vs, leauing vs an example that yee should follow his steps, which did no sinne, neither was there guile found in his mouth. Which when hee was reuiled, reuiled not againe: when he suffered, hee threatned not, but committed the vengeance to him that iudgeth righteously. Which his owne selfe bare our sins in his body on the tree, that we being deliuered from sin, should liue vnto righteousnesse, by whose stripes yee were healed. For yee were as sheepe going astray, but are now turned vnto the shepheard and Bishop of your soules.

### The Gospel.

**C**hrist said, I am the good shepheard. A good shepheard giueth his life for the sheepe. An

John 10. 11.

The third Sunday after Easter

hired seruant, and hee which is not the shepheard (neither the sheepe are his owne) seeth the wolfe comming and leaueth the sheepe, and fleeth, and the wolfe catcheth and scattereth the sheepe. The hired seruant fleeth, because he is an hired seruant and careth not for the sheepe. I am the good shepheard, and know my sheepe, and am known of mine. As my father knoweth me, euen so know I also my father. And I giue my life for the sheepe. And other sheepe I haue, which are not of this folde: them also must I bring, and they shall heare my voice, and there shall be one folde, and one Shepheard.

The third Sunday after Easter.

The Collect.

**A** Almighty God, which shewest to al men that be in errour, the light of thy truth, to the intent that they may returne into the way of righteousness: grant vnto all them that be admitted into the fellowship of Christs Religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Iesus Christ

The Epistle.

1. Pet. 2. 11.

**D**early beloued, I beseech you as strangers and pilgrims, abstaine from fleshly lustes, with fight against the soule, and se that yee haue honest conuersation among the Gentiles, that whereas they backbite you as euill doers, they may see your good workes, and praise God in the day.



## The iij. Sunday after Easter.

day of visitation. Submit your selues therefore euery man for the Lords sake, whether it be vnto the King as vnto the chiefe head, eyther vnto Rulers, as vnto them which are sent of him for the punishment of euil doers, but for the laude of them that do well. For so is the will of God, that with well doing ye may stop the mouthes of foolish and ignorant men, as free, and not as hauing the libertie for a cloake of maliciouſnesse, but euen as the seruants of God. Honour all men: Loue brotherly fellowship: Feare God: Honour the King.

### The Gospel.

**I**esus said to his disciples, After a while ye shall not see me, and againe, After a while ye shall see me, for I goe to the Father. Then said some of his disciples betweene themselues, What is this that he saith vnto vs, After a while yee shall not see mee, and againe, after a while ye shall see me, and I goe to the Father? They said therefore, What is this that he saith, After a while? We cannot tell what he saith. Iesus perceiued that they would aske him, and said vnto them, Ye enquire of this betweene your selues, because I said, After a while ye shall not see mee, and againe, after a while yee shall see me. Verily, verily I say vnto you, Ye shall weepe and lament: but contrariwise the world shall reioyce. Ye shall sorrow, but your sorrow shall bee turned to ioy. A woman when she trauaileth hath sorrow, because

John: 16: 16

## The fourth Sunday after Easter.

her houre is come : but as soone as she is deliuered of the childe , shee remembreth no more anguish, for ioy that a man is bozne into the world. And ye now therefore haue sorow : but I will see you againe , and your hearts shall reioyce, and your ioy shall no man take from you.

## ¶ The fourth Sunday after Easter.

The Collect.

**A** Almighty God, which doest make the minds of all faithful men to be of one wil, grant vnto thy people , that they may loue the thing which thou commandest, and desire that which thou doest promise , that among the sundry and manifold changes of the world, our hearts may surely there bee fixed , where as true ioyes are to bee found, through Christ our Lord.

The Epistle.

**E**very good gift, and every perfect gift is from aboue , and cometh downe from the Father of lights , with whom is no variablenesse, neither shadow of change. Of his owne will begate hee vs with the word of trueth, that we should bee the first fruits of his creatures. Wherefore deare brethren, let every man be swift to heare , slow to speake, slow to wrath : for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filchinesse, & superfluitie of maliciousnesse, and receiue with meeknesse the word that is grafted in you , which is able to saue your soules.

The

The iiij. Sunday after Easter.

The Gospel.

**I**esus sayd vnto his Disciples, Now goe I my way to him that sent me, and none of you asketh me whither I goe: but because I haue sayd such things vnto you, your hearts are full of sorrow. Neuerthelesse, I tel you the trueth, it is expedient for you, that I goe away. For if I goe not away, that comforter will not come vnto you. But if I depart, I will send him vnto you. And when he is come, he will rebuke the world of sinne, & of righteousness, and of iudgment. Of sinne, because they beleue not on me. Of righteousness, because I go to my Father, and ye shall see me no more. Of iudgement, because the Prince of this world is iudged already. I haue yet many things to say vnto you, but ye cannot beare them away now. Howbeit when hee is come (which is the Spirit of trueth) he will leade you into all trueth. He shall not speake of himselfe, but whatsoeuer hee shall heare, that shall hee speake, and he will shew you things to come. Hee shall glozifie me: for he shall receiue of mine, and shal shew vnto you. All things that the Father hath, are mine: therefore sayde I vnto you, that hee shall take of mine and shewe vnto you. Iohn 16.  
5.

¶ The fift Sunday after Easter.

The Collect.

**L**ord, from whom all good things doe come, grant vs thy humble seruants, that by thy holy inspiration, we may thinke those things that be



## The fift Sunday after Easter.

good, and by thy mercifull guiding may perfoyme  
the same, through our Lord Iesus Christ.

### The Epistle.

James 1.  
2.

**S**ee that yee be doers of the word, and not hearers onely, deceiuing your owne selues. For if any man heare the word, and declareth not the same by his works, he is like vnto a man beholding his bodily face in a glasse: for as soone as he hath looked on himselfe he goeth his way, and forgetteth immediatly what his fashion was. But who so looketh in the perfect Law of libertie, and continueth therein (if he be not a forgetful hearer, but a doer of the work) the same shall be happy in his deed. If any man among you seeme to be deuout, and refraineth not his tongue but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and undefiled befoze God the Father is this, to visit the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

### The Gospel.

Iohn 16. 23.

**V**erily, verily I say vnto you, whatsoeuer ye aske the Father in my Name, he will giue it you. Whitherto haue ye asked nothing in my name. Aske, and ye shall receiue, that your ioy may bee full. These things haue I spoken vnto you by Prouerbs. The time will come, when I shall no more speake vnto you by Prouerbs, but I shall shew you plainly from my Father. At that day shall ye aske in my Name, and I say not vnto you that

## The Ascension day.

that I will speake vnto my Father for you. For the Father himselfe loueth you, because ye haue loued me, and haue beleued that I came out from God. I went out from the Father and came into the world. Againe, I leaue the world, and goe to the Father. His disciples said vnto him, Lo, now thou talkest plainely, and speakest no prouerbe. Now are we sure that thou knowest all things, & needest not that any man should aske thee any question, therefore beleue we that thou camest from God. Iesus answered them, Now ye do beleue: behold, the houre draweth nigh, and is already come, that ye shall bee scattered euery man to his owne, and shall leaue me alone: And yet am I not alone, for the Father is with me. These wordes haue I spoken vnto you, that in me ye might haue peace, for in the world shal ye haue tribulation: but be of good cheere, I haue ouercome the world.

## ¶ The Ascension day.

### The Collect.

**G**Rant we beseech thee, Almighty God, that like as wee doe beleue thy onely begotten Sonne our Lord to haue ascended into the heauens: so we may also in heart and minde thither ascend, and with him continually dwell.

### The Epistle.

**I**n the former Treatise (deare Theophilus) we haue spoken of all that Iesus began to doe and teach, vntill the day in which hee was taken vp, after

AA's 1.1.

## The Ascension day.

after that hee through the holy Ghost had giuen  
commandements vnto the Apostles, whom he  
had chosen, to whom also he shewed himselfe  
liue after his passion (and that by many tokens  
appearing vnto them fortie dayes, and speaking of  
the kingdome of God, and gathered them toge-  
ther, and commanded them that they should not de-  
part from Hierusalem, but to wait for the promise  
of the Father, whereof (saith he) ye haue heard of  
mee. For John truly baptized with water, but  
ye shalbe baptized with the holy Ghost, after these  
few dayes. When they therefore were come to-  
gether, they asked of him, saying, Lord, wilt thou  
at this time restore againe the kingdome to Israel?  
And he sayd vnto them, It is not for you to know  
the times or the seasons, which the Father hath  
put in his owne power. But ye shall receiue pow-  
er after the holy Ghost is come vpon you: and ye  
shall be witnesses vnto mee, not onely in Hierusa-  
lem, but also in all Iury, and in Samaria, and e-  
uen vnto the worlds end. And when he had spoken  
these things, while they beheld, hee was taken vp  
on high, and a cloude receiued him vp out of their  
sight. And while they looked stedfastly vp toward  
heauen as he went, behold, two men stood by them  
in white apparell, which also said, Men of Gal-  
ilee, why stand yee gazing vp into heauen? This  
same Iesus which is taken vp from you into hea-  
uen, shall so come, euen as ye haue seene him goe  
into heauen.



Sunday after Ascension day.

The Gospel.

**I**esus appeared vnto the eleuen as they sate at meat, and cast in their teeth their vnbeleefe and hardness of heart, because they beleued not them which had seene that he was risen againe from the dead. And hee sayd vnto them, Goe ye into all the world and preach the Gospel to all creatures. He that beleueth and is baptized, shall bee saued: but hee that beleueth not shall be damned. And these tokens shall follow them that beleue. In my Name they shall cast out devils, they shall speake with new tongues, they shall drine away serpents, and if they drinke any deadly thing, it shall not hurt them: they shall lay their hands on the sicke, and they shall recouer. So when the Lord had spoken vnto them, hee was receiued into heauen, and is on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with miracles following. Mark 6.  
14.

¶ Sunday after Ascension day.

The Collect.

**O** God the King of glory, which hast exalted thine onely sonne Iesus Christ with great triumph vnto thy kingdome in heauen: wee beseech thee leaue vs not comfortlesse, but send to vs thine holy Ghost to comfort vs, and exalt vs vnto the same place whither our Saviour Christ is gone before, who liueth and reigneth, &c.

The

Sunday after Ascension day

The Epistle.

1. Pet. 4.  
7

**T**he end of all things is at hand. Be ye therefore sober, & watch vnto prayer. But above all things, haue feruent loue among your selues: For loue shall couer the multitude of sinnes. Be ye harbarous one to another without grudging. As euery man hath receiued the gift, euen so minister the same one to another, as good ministers of the manifolde graces of God. If any man speake, let him talke as the words of God: If any may minister, let him doe it, as of the abilitie which God ministreth to him, that God in all things may be glorified through Iesus Christ, to whom be praise and dominion for euer and euer, Amen.

The Gospel.

1. Ion: 15  
26

**W**hen the Comforter is come, whom I will send vnto you from the Father (euen the Spirit of truth, which proceedeth of the Father) he shall testifie of mee, and ye shall beare witnesse also, because ye haue beene with me from the beginning. These things haue I said vnto you, because ye should not bee offended. They shall excommunicate yee, yea, the time shal come, that whosoever killeth you, will thinke that hee doth God seruice. And such things will they doe vnto you, because they haue not knowen the Father, neither yet mee. But these things haue I tolde you, that when the time is come, ye may remember then, that I tolde you.

Whitsunday.

Whitsunday.

The Collect.

**G**OD which as vpon this day hast taught the hearts of thy faithfull people, by the sending them the light of thy holy Spirit: Grant vs by the same Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Christ Iesu our Saviour, who liueth and reigneth with thee in the unitie of the same Spirit, one God world without end, Amen.

The Epistle.

**W**hen the fiftie dayes were come to an end, they were all with one accord together in one place, and suddenly there came a sound from heauen, as it had beene the comming of a mighty winde, and it filled all the house where they sate. And there appeared vnto them clouen tongues like as they had beene of fire, and it sate vpon each one of them. and they were all filled with the holy Ghost, and began to speake with other tongues, euen as the same spirit gaue them utterance. Then were dwelling at Hierusalem Jewes, deuout men, out of euery nation of them that are vnder heauen. When this was noysed about, the multitude came together, and were astonished, because that euery man heard them speake with his own language, They wondered all, and maruiled, saying among themselves, Behold, are not all these which speake of Galilee? And how heare we euery man his own tongue, wherein we were

Acts 2.1.



Whitsunday.

were borne: Parthians, and Medes, and Elamites, and the inhabiteurs of Mesopotamia, and of Turky, and of Cappadocia, of Pontus and Asia, Phrygia, & Pamphylia, of Egypt, & of the parts of Libya which is beside Cyrene, and strangers of Rome, Jewes and Proselytes, Cretes & Arabians, we haue heard them speake in our owne tongues the great workes of God.

The Gospel.

Iohn 14  
15.

**I**esus said vnto his disciples, If yee loue me, I keepe my commandements, and I wil pray the Father, and he shall giue you another comforter, that he may abide with you for euer, euen the spirit of trueth, whom the world cannot receiue, because the world seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you. I wil not leaue you comfortlesse, but will come to you. Yet a little while, and the world seeth me no more, but ye see me: For I liue, and yee shall liue. That day shall yee know that I am in my Father, and you in me, and I in you. He that hath my Commandements and keepeth them, the same is he that loueth me. And hee that loueth mee, shall be loued of my Father, and I will loue him and wil shew mine owne selfe vnto him. Judas saith vnto him (not Judas Iscariot) Lord, what is done that thou wilt shew thy selfe vnto vs, and not vnto the world? Iesus answered, and said vnto him, If a man loue me, hee will keepe my sayings, and my Father will loue him, and

Munday in Whitsun weeke.

And we will come vnto him, and dwell with him.  
Hee that loueth me not, keepeth not my sayings.  
And the word which yee heare is not mine, but the  
Fathers which sent me. These things haue I spo-  
ken vnto you, being yet present with you: but the  
Comforter, which is the holy Ghost, whom my Fa-  
ther will send in my Name, hee shall teach you all  
things, & bring all things to your remembrance,  
what soeuer I haue said vnto you. Peace I leaue  
with you, my peace I giue vnto you: not as the  
world giueth, giue I vnto you. Let not your hearts  
be grieved, neither feare. Yee haue heard how I  
said vnto you, I go and come againe vnto you. If  
yee loued me, ye would verely reioyce, because I  
said, I go vnto the Father: for the Father is grea-  
ter then I. And now haue I shewed you before  
it come, that when it is come to passe, ye might be-  
leeue. Hereafter will I not talk many words vnto  
you: for the prince of this world cometh, and  
hath nought in me, but that the world may know  
that I loue the Father. And as the Father gaue  
me commandement, euen so doe I.

¶ Munday in Whitsun weeke.

The Collect.

**G**OD which as vpon this day hast taught the  
Hearts, &c. ¶ As vpon Whitsunday.

The Epistle.

**T**hen Peter opened his mouth, and sayd, Of Act. 10.  
a truerth I perceiue that there is no respect of 43.  
persons with God; but in al people he that feareth  
him

Munday in Whitsun weeke.

him and worketh righteousness, is accepted with him. Wee know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all things. Which preaching was published thorowout all Iurp (and began in Galilee after the Baptisme which John preached) how God annoynted Iesus of Nazareth with the holy Ghost, & with power. Which Iesus went about doing good, and healing all that were oppressed of the deuill, for God was with him. And wee are witnesses of all things which he did in the land of the Iewes, and at Hierusalem, whom they slew and hanged on a tree. Whom God raised vp the third day, & shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after hee rose from death. And he commanded vs to preach vnto the people, & to testifie, that it is he which was ordained of God to be the iudge of quicke and dead. To him giue all the Prophets witness, that through his Name, whosoever beleueth in him, shall receiue remission of sinnes. While Peter yet spake these words, the holy Ghost fel on all them which heard the preaching. And they of the circumcision which beleued, were astonied, as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost. For they heard them speake with tongues, and magnifie God. Then answered Peter, Can any man for-  
bid



Tuesday in Whitsun weeke.

bid water, that these should not be baptized, which  
haue receiued the holy Ghost as well as wee: and  
he commanded them to bee baptized in the Name  
of the Lord. Then prayed they him to carry a few  
dayes.

The Gospel.

**S**O God loued the world, that he gaue his onely Iohn 3.16.  
begotten Sonne, that whosoever beleueth in  
him, should not perish, but haue euerlasting life.  
For God sent not his Sonne into the world, to  
condemne the world, but that the world through  
him might be saued. He that beleueth on him, is  
not condemned. But he that beleueth not, is con-  
demned already, because hee hath not beleued in  
the Name of the onely begotten Sonne of God.  
And this is the condemnation, that light is come  
into the world, and men loued darknes more then  
light, because their deedes were euill. For every  
one that euill doeth, hateth the light, neither com-  
meth to the light, lest his deedes should be repro-  
ued. But he that doeth the truetb, commeth to the  
light, that his deedes may bee knowen, how that  
they are wrought in God.

¶ Tuesday in Whitsun weeke;

The Collect.

God which as &c. As vpon Whitsunday.

The Epistle.

**W**hen the Apostles which were at Hieru- Acts 8.14.  
salem, heard say, that Samaria had re-  
ceiued the word of God, they sent vnto them Pe-

Tuesday in Whitsun weeke.

ter and John: which when they were come down, prayed for them, that they might receiue the holy Ghost. For as yet he was come on none of them, but they were baptized onely in the Name of Christ Iesu. Then laid they their hands on them, and they receiued the holy Ghost.

The Gospel.

John 10. 1.

**V**erily, verily I say vnto you, Hee that entreteth not in by the dooze into the sheepfold, but climeth by some other way, the same is a thiefe and a murderer. But hee that entreteth in by the dooze, is the Shepheard of the sheepe: to him the porter openeth, and the sheepe heare his voice, and hee calleth his owne sheepe by name, and leadeth them out. And when hee hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him, for they know his voyce. A stranger will they not follow, but will flee from him: for they know not the voyce of strangers. This prouerbe spake Iesus vnto them. But they vnderstood not what things they were which hee spake vnto them. Then said Iesus vnto them againe, Verily, verily I say vnto you, I am the dooze of the sheepe. All (euen as many as came before me) are theues and murderers, but the sheepe did not heare them. I am the dooze, by me if any enter in, hee shall be safe, and shall goe in and out, and finde pasture. Theefe cometh not but for to steale, kill, and destroy. I am come that they might haue life, and that they might haue it moze abundantly.

¶ Trinitie

## ¶ Trinitie Sunday.

### The Collect.

**A**lmightie and everlasting God, which hast giuen vnto vs thy seruants grace, by the confessiō of a true faith, to acknowledge the glory of the eternall Trinity, and in the power of the diuine Maiestie, to worship the Unitie: Wee beseech thee, that through the stedfastnesse of this faith, we may evermore bee defended from all aduersity, which liuest and reignest one God, world without end. Amen.

### The Epistle.

**A**fter this I looked, and behold, a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet, talking with me, which said, Come vp hither, and I will shew thee things which must be fulfilled hereafter. And immediately I was in the spirit, and behold, a seate was set in heauen, and one sate on the seate. And I saw that sate, was to looke vpon like vnto a Iaspere stone, and a Sardine stone. And there was a rainbow about the seate, in sight like vnto an Emerald. And about the seat were foure and twentie seates, and vpon the seates foure and twentie Elders sitting, clothed in white rayment, and had on their heads crownes of golde. And out of the seate proceeded lightnings, and thundrings, and voyces. And there were seuen lampes of fire burning before the seate, which are the seuen spirits of God. And before the seate there was a Sea of glasse like vnto Christall, and in the middes of the seate;

Apoc. 4. 1.



## Trinitie Sunday.

seate, and round about the seate were foure beasts full of eyes before and behind. And the first beast was like a Lyon, and the second beast like a calfe, and the third beast had a face like a man, and the fourth beast was like a flying Eagle. And the foure beasts had each of them six wings about him, & they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts gaue glory, and honour, & thanks to him that sate on the seat (which liueth for euer and euer) the foure and twenty Elders fell downe before him that sate on the throne, and worshipped him that liueth for euer, and cast their crownes before the throne, saying, Thou art worthy, O Lord our God, to receiue glory, & honour, and power, for thou hast created all things, and for thy wils sake they are, and were created.

### The Gospel.

John 3. 1.

**T**here was a man of the Pharisees, named Nicodemus, a Ruler of the Jewes. The same came to Iesus by night, and said vnto him, Rabbi, wee know that thou art a Teacher come from God, for no man could doe such miracles as thou doest, except God were with him. Iesus answered, and said vnto him, Verily, verily I say vnto thee, Except a man be bozne from aboue, hee cannot see the Kingdome of God. Nicodemus said vnto him, How can a man be bozne when he is olde? Can he enter into his mothers wombe, and  
be

## Trinitie Sunday.

he bozne againe: Iesus answered, Verily, verily I say vnto thee, Except a man be bozne of water and of the spirit, he cannot enter into the kingdom of God. That which is bozne of the flesh, is flesh: and that which is bozne of the spirit, is spirit. Maruell not thou that I sayd vnto thee, Ye must bee bozne from aboue. The winde bloweth where it listeth, & thou hearest the sound thereof, but thou canst not tell whence it commeth, nor whither it goeth: So is every one that is bozne of the spirit. Nicodemus answered, and sayd vnto him, How can these things bee: Iesus answered, and sayd vnto him, Art thou a master in Israel, and knowest not these things: Verily, verily I say vnto thee, We speake that we know, & testifie that we haue seene, and ye receiue not our witnesse. If I haue told you earthly things, and yee beleue not, how shall yee beleue if I tell you of heauenly things: And no man ascendeth vp to heauen, but hee that came downe from heauen, euen the Sonne of man which is in heauen. And as Moses lift vp the serpent in the wilderness, euen so must the Sonne of man be lift vp, that whosoever beleuech in him, perish not, but haue everlasting life.

¶ The first Sunday after Trinitie.

The Collect.

**G**Od the strength of all them that trust in thee, Mercifully accept our prayers. And because the weakenesse of our mortall nature can doe no good thing without thee, graunt vs the helpe of

The first Sunday after Trinitie.

thy grace, that in keeping of thy commandements we may please thee both in will and deed, through Iesus Christ our Lord.

The Epistle.

1. Iohn 4. 7.

**D**earely beloued, let vs loue one another, for loue commeth of God, and euerie one that loueth is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. In this appeareth y<sup>e</sup> loue of God to vs ward, because that God sent his onely begotten Sonne into the world, that wee might liue through him. Herein is loue, not that wee loued God, but that hee loued vs, and sent his Sonne to bee the agreement for our sinnes. Dearely beloued, if God so loued vs, we ought also one to loue another. No man hath seene God at any time. If wee loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know wee that we dwell in him, and he in vs, because he hath giuen vs of his spirit. And we haue seene, and doe testifie that the Father sent the Sonne to be the Saviour of the world. Whosoever confesseth that Iesus is the Sonne of God, in him dwelleth God, and hee in God. And wee haue knowen and beleued the loue that God hath to vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that wee should trust in the day of iudgement: For as he is, euen so are we in this world. There is no feare in loue, but perfect loue casteth out feare: for feare hath painfulnesse.

Hee



The first Sunday after Trinitie

He that feareth, is not perfect in loue. Wee loue him, for hee loued vs first. If any man say, I loue God, and yet hate his brother, hee is a lyar. For how can hee that loueth not his brother wh. in hee hath seen, loue God whom he hath not seene? And this comādemēt haue we of him, that hee which loueth God, should loue his brother also.

The Gospel.

**T**here was a certaine rich man, which was Luke 16. 19.  
clothed in purple and fine white, and fared deliciouſly euery day. And there was a certaine begger named Lazarus, which lay at his gate full of ſores, deſiring to be reſreſhed with the crumbs which fell from the rich mans boord, and no man gaue vnto him: The dogs came alſo, and licked his ſores. And it fortunēd that the begger died, and was caried by the Angels into Abrahams boſome. The rich man alſo died, and was buried. And being in hell in tormētts, hee liſt vp his eyes, and ſaw Abraham aſarre off, and Lazarus in his boſome, and he cryed, and ſayd, Father Abraham, haue mercy on me, and ſend Lazarus, that he may dippe the tip of his finger in water, and coole my tongue, for I am tormēted in this flame. But Abraham ſaid, Sonne, remember that thou in thy life time receiueſt thy pleaſure, and contrariwiſe Lazarus receiued paine: But now he is comforted, and thou art puniſhed. Beyond all this, betwene vs and you there is a great ſpace ſet, ſo that they which would go from hence to you, can-

The ij. Sunday after Trinitie.

not, neither may come from thence to vs. Then he said, I pray thee therefore father, send him to my fathers house ( for I haue five brethren ) for to warne them, lest they come also into this place of torment. Abraham said vnto him, They haue Moses and the Prophets, let them heare them. And he sayd, Nay father Abraham, but if one come vnto them from the dead, they will repent. He said vnto him, If they heare not Moses and the Prophets, neither will they beleue though one arise from death againe.

¶ The ij. Sunday after Trinitie.

The Collect.

**L**ord make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer failest to helpe and gouerne them whom thou doest bring vp in thy stedfast loue. Grant this, &c.

The Epistle.

1. Iohn 3.  
33.

**M**arueile not my brethren, though the world hate you. We know that we are translated from death vnto life, because we loue the brethren. Hee that loueth not his brother, abideth in death. Whosoever hateth his brother, is a manslayer. And yee know that no manslayer hath eternall life abiding in him. Whereby perceiue we loue, because he gaue his life for vs, & wee ought to giue our liues for the brethren. But who so hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him? My babes, let vs not loue

## The ij. Sunday after Trinitie,

one in word, neither in tongue : but in deede and in veritie. Whereby we know that we are of the veritie, and can quiet our hearts befoze him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearly beloued, if our heart condemne vs not, then haue wee trust to Godward, and whatsoeuer we aske, we receiue of him, because wee keepe his Commandements, and doe those things which are pleasant in his sight. And this is his commandement, that wee beleue on the Name of his Sonne Iesus Christ, and loue one another, as he gaue commandement. And hee that keepeth his commandements, dwelleth in him, and he in him : And hereby wee know that he abideth in vs, euen by the Spirit which he hath giuen vs.

### The Gospel.

**A** Certaine man ordeined a great supper, and Luke 14.16  
bade many, and sent his seruant at supper time, to say to them that were bidden, Come, for all things are now ready. And they all at once began to make excuse. The first said vnto him, I haue bought a farme, & I must needs goe & see it, I pray thee haue me excused. And another said, I haue bought five yoke of oxen, and I goe to prooue them, I pray thee haue me excused. And another said, I haue married a wife, & therefore I cannot come. And the seruant returned, and brought his master word againe thereof. Then was the goodman of the house displeased, and sayd to his seru-  
uant,



The iij. Sunday after Trinitie.

uant, Goe out quickly into the streetes and quarters of the cite, and bring in hither the poore, and feeble, and the halt, and blinde. And the seruant said, Lord, it is done as thou hast commanded, and yet there is roome. And the Lord sayd vnto his seruant, Goe out into the high wayes and hedges, and compell them to come in, that my house may bee filled. For I say vnto you, that none of these men which were bidden, shall taste of my supper.

¶ The iij. Sunday after Trinitie.

The Collect.

**L**ord, we beseech thee mercifully to heare vs, and vnto whom thou hast giuen an hearty desire to pray, grant that by thy mighty aide we may be defended, through Iesus Christ our Lord.

The Epistle.

1. Pet. 5. 5. **S**ubmit your selues euery man one to another, knit your selues together in lowlines of mind: for God resisteth the proud, and giueth grace to the humble. Submit your selues therefore vnder the mighty hand of God, that hee may exalt you when the time is come. Cast all your care vpon him, for he careth for you. Bee sober, and watch, for your aduersary the deuill as a roaring Lyon, walketh about, seeking whom hee may deuoure: whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glory by Christ Iesu, shall his owne selfe (after that yee haue

### The iij. Sunday after Trinitie.

haue suffered a little affliction) make you perfect,  
little, strengthen, & stablish you. To him be glory  
and dominion for ever and ever, Amen.

#### The Gospel.

**T**hen resorted vnto him all the Publicans and Luke 15.1.  
sinners for to heare him. And the Pharisees  
and Scribes murmured, saying, Hee receiveth  
sinners and eateth with them. But he put forth  
this parable vnto them, saying, What man a-  
mong you hauing an hundred sheepe (if hee lose  
one of them) doth not leaue ninety and nine in the  
wildernesse, and goeth after that which is lost, vn-  
till he find it? And when he hath found it, he layeth  
it on his shoulders with ioy: and as soone as hee  
commeth home, hee calleth together his louers  
and neighbours, saying vnto them, Reioyce with  
me, for I haue found my sheepe which was lost. I  
say vnto you, that likewise ioy shall be in heauen  
ouer one sinner that repenteth, more then ouer  
ninety and nine iust persons, which neede no re-  
pentance. Either what woman hauing ten groats  
(if she lose one) doth not light a candle, and sweepe  
the house, and seeke diligently till she find it? And  
when she hath found it, shee calleth her louers and  
her neighbours together, saying, Reioyce with  
mee, for I haue found the groat which I lost.  
Likewise I say vnto you, shall there bee ioy in the  
presence of the Angels of God, ouer one sinner  
that repenteth.

¶ The

¶ The iiij. Sunday after Trinitie.

The Collect.

**G**od the protectour of all that trust in thee, without whom nothing is strong, nothing is holy: encrease and multiply vpon vs thy mercy, that thou being our ruler and guide, wee may so passe through things temporall, that wee finally lose not the things eternall. Graunt this heavenly Father, for Iesus Christs sake our Lord.

The Epistle.

Rom. 8. 18. **I** Suppose that the afflictions of this life, are not worthy of the glory which shall be shewed vpon vs. For the feruent desire of the creature abideth, looking when the sonnes of God shall appeare, because the creature is subdued to vanity against the will thereof, but for his will which hath subdued the same in hope. For the same creature shall be deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For we know that euery creature groaneth with vs also, and trauaileth in paine, euen vnto this time: not onely it, but wee also which haue the first fruits of the spirit, mourne in our selues also, and waite for the adaption of the children of God, euen the deliuerance of our bodies.

The Gospel.

Luke 6. 36. **B**e ye mercifull, as your Father also is mercifull. Judge not, and yee shall not bee iudged. Condemne not, and yee shall not bee condemned. Forgiue, and yee shall bee forgiven. Giue, and it shall be giuen vnto you, good measure, and pressed downe



## The v. Sunday after Trinitie.

towne, and shaken together, and running ouer; shall men giue into your bosomes. For with the same measure that yee mete withall, shall other men mete to you againe. And he put forth a similitude vnto them, Can the blinde leade the blinde? Doe they not both fall into the ditch? The disciple is not aboue his master. Euery man shall be perfect, euen as his master is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? First thou hypocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

## ¶ The v. Sunday after Trinitie.

The Collect.

**G**Raunt Lord we beseech thee, that the course of this world may bee so peaceably ordered by thy gouernance, that thy Congregation may ioyfully serue thee in all godly quietnesse, through Iesus Christ our Lord.

The Epistle.

**B**E yee all of one minde, and of one heart, loue 1. Pet. 3. 8.  
as brethren, be pitifull, be courteous, (meeke)  
not rendering euill for euill, or rebuke for rebuke:  
But contrariwise blesse, knowing that yee are  
thereunto called, euen that ye should bee heires of  
the blessing. For he that doeth long after life, and  
loueth

The v. Sunday after Trinitie.

loueth to see good dayes, let him refraine his tongue from euill, and his lips that they speake no guile. Let him eschew euill, and doe good, let him seeke peace, and ensue it. For the eyes of the Lord are ouer the righteous, and his ears are open vnto their prayers. Againe, the face of the Lord is ouer them that doe euill. Moreover, who is he that will harme you, if yee follow that which is good? Yea, happy are ye if any trouble happen vnto you for righteousness sake. Be ye not afraid for any terrour of them, neither bee ye troubled: but sanctifie the Lord God in your hearts.

The Gospel.

Luke 5.1.

**I**T came to passe, that when the people pressed vpon him to heare the word of God, he stood by the lake of Genezareth, and saw two ships stand by the lakes side, but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships (which pertained to Simon) and prayed him that hee would thrust out a little from the land. And he sat downe, and taught the people out of the shippe. When hee had left speaking, he sayd vnto Simon, Launch out into the deepe, and let slip your nets to make a draught. And Simon answered, and said vnto him, Master, wee haue laboured all night, and haue taken nothing: Neuerthelesse, at thy commandment I wil loose forth the net. And when they had so done, they inclosed a great multitude of fishes. But their net brake, and they beckned to their fellows (which

The vj. Sunday after Trinitie.

(which were in the other shippe) that they should come and helpe them. And they came and filled both the ships, that they sunke againe. When Simon Peter saw this, he fell down at Iesus knees, saying, Lord, goe from me, for I am a sinful man. For he was astonied, and all that werz with him, at the draught of fishes which they had taken: And so was also James & John the sonnes of Zebedee, which were partners with Simon. And Iesus said vnto Simon, Feare not, from hencefoorth thou shalt catch men. And they brought the ships to land, and forsooke all, and followed him.

¶ The vj. Sunday after Trinitie.

The Collect.

**G**OD which hast prepared to them that loue thee, such good things as passe mans vnderstanding: poure into our hearts such loue toward thee, that wee louing thee in all things, may obtaine thy promises, which exceede all that we can desire, through Iesus Christ our Lord.

The Epistle.

**N**OW pee not, that all we which are baptized Rom. 6.3.  
in Iesus Christ, are baptized to die with him: We are buried then with him by baptisme for to die, that likewise as Christ was raised from death by y<sup>e</sup> glory of y<sup>e</sup> father, euen so we also should walke in a new life. For if we be grafted in death like vnto him, euen so shall we be partakers of the holy resurrection: knowing this, that our old man is crucified with him also, that the body of sinne might



## The vj. Sunday after Trinitie.

might vterly bee destroyed, that henceforth wee should not be seruants vnto sinne. For hee that is dead, is iustified from sinne. Wherefore, if we bee dead with Christ, we beleue that we shall also liue with him: knowing that Christ being raised from death, dieth no moze, death hath no moze power ouer him. For as touching that hee died, hee died concerning sinne once: and as touching that he liueth, he liueth vnto God. Likewise consider yee also that ye are dead as touching sinne, but are aliue vnto God, through Iesus Christ our Lord.

### The Gospel

Mat. 5. 20.

**I**esus said vnto his disciples, Except your righteousness exceede the righteousness of the Scribes and Pharisees, yee cannot enter into the Kingdome of heauen. We haue heard that it was sayd vnto them of old time, Thou shalt not kill: Whosoever killeth, shall bee in danger of iudgement. But I say vnto you, that whosoever is angry with his brother (vnadvisedly) shall be in danger of iudgement. And whosoever saith vnto his brother, Racha, shall be in danger of a Counsaile. But whosoever saith, Thou foole, shall be in danger of hell fire. Therefore if thou offerest thy gift at the Altar, and there remembrest that thy brother hath ought against thee, leaue there thine offering before the Altar, and goe thy way first, and bee reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersary quickly while thou art in the way with him, lest at any time

The vij. Sunday after Trinitie.

time the aduersary deliuer thee to the Iudge, and  
he Iudge deliuer thee to the Minister, and then  
hou be cast into prison. Verely I say vnto thee,  
hou shalt not come out thence, till thou hast paid  
the uttermost farthing.

¶ The vij. Sunday after Trinitie.

The Collect.

**L**ord of all power and might, which art the  
authour and giuer of all good things, graffe  
in our hearts the loue of thy Name, increase in vs  
true Religion, nourish vs with all goodnesse, and  
of thy great mercy keepe vs in the same, through  
Jesus Christ our Lord.

The Epistle.

**I** Speake grossly, because of the infirmity of your Rom. 6. 19  
flesh. As ye haue giuen your members seruants  
to uncleannesse and to iniquity (from one iniquity  
to another) euen so now giue ouer your members  
seruants vnto righteousness, y<sup>e</sup> ye may be sanctifi-  
ed. For when ye were seruants of sin, ye were void  
of righteousness. What fruit had ye then in those  
things whereof ye are now ashamed? For the end  
of those things is death. But now are ye deliue-  
red from sin, & made the seruants of God, and haue  
your fruit to be sanctified, and the end euerlasting  
life. For the reward of sin is death, but eternal life  
is y<sup>e</sup> gift of God, through Jesus Christ our Lord.

The Gospel.

**I**n those daies, when there was a very great Marke 8. 1  
company, and had nothing to eat. Jesus called  
his

The viij. Sunday after Trinitie.

his disciples vnto him, and said vnto them, I haue compassion on the people, because they haue beene now with mee thre daies, & haue nothing to eat, and if I send them away fasting to their owne houses, they shall faint by the way, for diuers of them came from far. And his disciples answered him, Where shoulde a man haue bread here in the wildernesse to satisfie these? And hee asked them, How many loaves haue ye? they said, seuen. And hee commaunded the people to sit downe on the ground. And he tooke the seuen loaves, & when he had giuen thanks he brake, and gaue to his disciples to set before them, & they did set them before the people. And they had a few small fishes: and when he had blessed, he commaunded them also to be set before them. And they did eat, & were sufficed. And they tooke vp of y<sup>e</sup> broken meat that was left, seuen baskets full. And they that did eat, were about foure thousand. And he sent them away.

¶ The viij. Sunday after Trinity.

The Collect.

**G**od whose prouidence is neuer deceiued, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which be profitable for vs, through Iesus Christ our Lord.

Rom. 8 12

The Epistle.

**B**erthen, wee are debtors not to the flesh, to liue after the flesh: for if ye liue after the flesh, ye shal die. But if ye through the spirit, do mortifie the



The ix. Sunday after Trinitie.

the deeds of the body, ye shall liue. For as many as are led by the spirit of God, they are the sonnes of God. For ye haue not receiued the spirit of bondage to feare any moze: but ye haue receiued the spirit of adoption, wherby we cry, Abba, Father. The same spirit certifieth our spirit, y<sup>e</sup> wee are the sonnes of God. If we be sonnes, then are we also heires, the haires (I meane) of God, & heires annexed with Christ, if so be that we suffer with him that we may also be glorified together with him.

The Gospel.

**B**Eware of false prophets, which come to you Mat. 7. 15.  
in sheepes clothing, but inwardly they are rauen-  
ing wolues: ye shall know them by their  
fruits. Doe men gather grapes of thornes? Or  
figs of thistles? Euen so euery good tree bringeth  
forth good fruits: but a corrupt tree bringeth  
forth euill fruits. A good tree cannot bring forth  
bad fruits, neither can a bad tree bring forth good  
fruits. Euery tree that bringeth not forth good  
fruit is hewen downe & cast into the fire. Where-  
fore by their fruits ye shall know them. Not eu-  
ery one that saith vnto me, Lord, Lord, shall enter  
into the kingdome of heauen: but hee that doeth  
the will of my Father which is in heauen, he shall  
enter into the kingdome of heauen.

¶ The ix. Sunday after Trinitie.

The Collect.

**G**Rant to vs Lord, we beseech thee, the spirit  
Go thinke and doe alwayes such things as be  
rightfull,

The ix. Sunday after Trinitie.

rightfull, that we which cannot be without thee,  
may by thee be able to liue according to thy will,  
through Iesus Christ our Lord.

The Epistle.

1. Cor. 10. 1.

**B**rethren, I would not that ye should be ignorant, how that our fathers were all under the cloud, and all passed through the Sea, and were all baptized vnder Moyses in the cloud, and in the Sea, and did all eat of one spirituall meate, and did all drinke of one spirituall drinke: and they dranke of the spirituall rocke that followed them, which rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the wildernesse. These are ensamples to vs, that we should not lust after euill things, as they lusted: and that we should not be worshippers of images, as were some of them, according as it is written: The people sate downe to eat, & drinke, and rose vp to play. Neither let vs be defiled with fornication, as some of the were defiled with fornication, and fel in on day thre and twenty thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of Serpents: neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these things happened vnto them for ensamples: but are written to put vs in remembrance, whom the ends of the world are come vpon. Wherefore let him that thinketh he standeth, take heede lest hee fall. There hath none other temptation taken you,

## The ninth Sunday after Trinitie.

you, but such as followeth the nature of man. But God is faithfull, which shall not suffer you to be tempted aboue your strength, but shal in the midst of temptation make a way, that yee may be able to beare it.

### The Gospel.

**I**esus sayd vnto his Disciples, There was a certaine rich man which had a steward, and the same was accused vnto him that hee had wasted his goods. And he called him, and sayd vnto him, How is it that I heare this of thee? Giue account of thy stewardship, for thou maist be no longer steward. The steward sayd within himselfe, What shall I doe? for my master taketh away from me the stewardship, I cannot digge, and to beg I am ashamed. I wot what to do, that when I am put out of the stewardship, they may receiue me into their houses. So when hee had called all his masters debtors together, he said vnto y first, How much owest thou vnto my master? And hee sayd, An hundred tunnes of oyle. And he said vnto him, Take thy bill, and sit downe quickly, and write fiftie. Then he sayd to another, How much owest thou? And he sayd, An hundred quarters of wheat. He sayd vnto him, Take thy bill, and write fourescore. And the Lord commended the vnjust steward, because he had done wisely. For the childre of this world are in their nation wiser then the children of light. And I say vnto you, Make you friends of the vnrightheous Mammon,

Luke 16. 1.



The x. Sunday after Trinitie.

that when yee shall haue neede, they may receiue you into euerlasting habitations.

¶ The x. Sunday after Trinitie.

The Collect.

**L**et thy mercifull eares, O Lord, bee open to the prayers of thy humble seruants: And that they may obtaine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle.

2. Cor. 12. 1.

**C**oncerning spirituall things, brethren, I would not haue you ignorant. We know that yee were Gentiles, and went your wayes vnto dumbe images, euen as ye were led. Wherefore I declare vnto you, that no man speaking by the Spirit of God, despiseth Iesus. Also no man can say that Iesus is the Lord, but by the holy Ghost. There are diuersities of gifts, yet but one spirit. And there are differences of administrations, and yet but one Lord. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gift of the spirit is giuen to euery man to edifie withall. For to one is giuen through the spirit, the utterance of wisdom, to another is giuen the utterance of knowledge by the same spirit, to another is giuen faith by the same spirit, to another by gift of healing by the same spirit, to another power to do miracles, to another to prophesie, to another iudgment to discern spirits, to another diuers tongues, to another the interpretation of

The xj. Sunday after Trinitie.

of tongues : And these all worketh the selfe same Spirit, diuiding to euery man a seuerall gift, euen as he will.

The Gospel.

**A**ND when he was come neere to Hierusalem he beheld the City, & wept on it, saying, If thou hadst knowen those things which belong vnto thy peace, euen in this thy day, thou wouldest take heed : but now are they hid from thine eyes. For the dayes shall come vnto thee, that thine enemies shall cast a banke about thee, & compass thee round, & keepe thee in on euery side, & make thee euen with the ground, & thy children which are in thee : And they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the Temple, and began to cast out them that sold therein, and them that bought, saying vnto them, It is written, My house is the house of prayer, but ye haue made it a den of thieues. And he taught daily in y<sup>e</sup> Temple.

Luke 19.  
41.

The xj. Sunday after Trinitie.

The Collect.

**G**OD, which declarest thy Almighty power most chiefly in shewing mercy & pitie : giue vnto vs abundantly thy grace, that we running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The Epistle.

**B**RETHREN, as pertaining to the Gospel which I preached vnto you, which ye haue also accep-

1. Cor. 15.

The xi. Sunday after Trinitie.

ted, and in the which ye continue, by the which ye are also saued: I doe you to wit after what manner I preached vnto you, if ye keepe it, except yee haue beleueed in vaine: For first of all I deliuered vnto you that which I receiued, how that Christ died for our sinnes, agreeing to the Scriptures: And that hee was buried, and that hee rose againe the third day, according to the Scriptures, and that he was seene of Cephas, then of the twelue: After that hee was seene of moe then fīue hundred brethren at once, of which many remaine vnto this day, and many are fallen asleepe. After that appeared he to Iames, then to all the Apostles, and last of all he was seene of me, as of one that was boorne out of due time: for I am the least of the Apostles, which am not worthy to bee called an Apostle, because I haue persecuted the Congregation of God. But by the grace of God, I am that I am: and his grace which is in mee, was not in vaine. But I laboured more aboundantly then they all, yet not I, but the grace of God which is with me. Therefore, whether it were I, or they, so we preached, and so yee haue beleueed.

The Gospel.

luk. 18. 9.

**C**hrist told this parable vnto certaine which trusted in themselves that they were perfect, and despised other. Two men went vp into the temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himselfe: God, I thanke thee that I am not

as



## The xii. Sunday after Trinitie.

as other men are, extortioners, vniust, adulterers, or as this Publicane. I fast twise in the weeke. I giue tithe of all that I possesse. And the Publicane standing afarre off, would not lift vp his eyes to heauen, but smote his bzeast, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house iustified moze then the other. For euery man that exalteth himselfe, shall bee brought low: and he that humbleth himselfe, shall be exalted.

## ¶ The xij. Sunday after Trinitie.

The Collect.

**A** Almighty and euerlasting God, which art alwayes moze ready to heare then we to pray, and art wont to giue moze then either we desire or deserue: powze downe vpon vs the abundance of thy mercy, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

**S**uch trust haue wee through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if wee be able vnto any thing, the same commeth of God, which hath made vs able to minister the newe Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giueth life. If the ministration of death, through the letters figured in stoness, was glorious, so that the children of Israel

2. Cor. 3.  
4

The xij. Sunday after Trinity.

rael could not behold the face of Moses for the glory of his countenance ( which glory is done away : ) why shall not the ministration of the spirit be much more glorious : For if the ministration of condemnation be glorious, much more doth the ministration of righteousness exceed in glory.

The Gospel.

Mar. 7.  
31.

**I**esus departed from the coasts of Tyre & Sidon, and came vnto the sea of Galilee, through the mids of the coasts of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his speech, and they prayed him to put his hand vpon him. And when he had taken him aside from the people, he put his fingers into his eares, and did spit, & touched his tongue, and looked vp to heauen, and sighed, & said vnto him, Ephata, that is to say, Be opened. And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. And he commanded them that they should tell no man. But the more he forbade them, so much the more a great deale they published, saying, He hath done all things well, hee hath made both the deafe to heare, and the dumbe to speake.

¶ The xiiij. Sunday after Trinitie.

The Collect.

**A**lmighty and mercifull God, of whose onely gift it cometh that thy faithfull people do vnto thee true and laudable seruice : Grant wee beseech thee, that we may so run to thy heauenly promises,

The xiiij. Sunday after Trinitie.

promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.

**T**O Abraham and his seed were the promises Gal. 3. 16  
made. We saith not, In his seeds, as many :  
but, In thy seed, as of one, which is Christ. This  
I say, & the Law which began afterwarde beyond  
foure hundred and thirty yeeres, doth not disanull  
the Testament that was confirmed afore of God  
unto Christward, to make the promise of none ef-  
fect. For if the inheritance come of the Law, it com-  
meth not now of promise : but God gaue it to A-  
braham by promise. Wherefore then serueth the  
Law? The Law was added because of transgres-  
sion (till the seed came, to whom the promise was  
made) and it was ordeined by Angels in the hand  
of a mediator. A mediator is a not a mediator  
of one : but God is one. Is the Law then against  
the promise of God? God forbid. For if there had  
bin a law giuen which could haue giuen life, then  
no doubt righteousnesse should haue come by the  
Law. But the Scripture concludeth all things  
vnder sinne, that the promise by the faith of Iesus  
Christ should be giuen to them that beleecue.

The Gospel.

**H**Appy are the eyes which see the things that Luk. 10.  
33.  
ye see. For I tell you, that many Prophets  
and Kings haue desired to see those things which  
ye see, and haue not seene them, and to heare those  
things which ye heare, and haue not heard them.  
And



The xiiij, Sunday after Trinitie.

And behold a certaine Lawyer stood by, & tempted him, saying, Master, what shall I doe to inherit eternall life? He sayd vnto him, What is written in the Law? How readest thou? And hee answered and sayd, Loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy mind, and thy neighbor as thy selfe. And he said vnto him, Thou hast answered right: this doe, and thou shalt liue. But hee willing to iustifie himselfe, sayd vnto Iesus, And who is my neighbour? Iesus answered and sayd, a certaine man descended from Hierusalem to Iericho, and fell among theeues which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. And it chanced that there came downe a certaine Priest that same way, and when hee saw him, hee passed by. And likewise a Leuite (when he went nigh to the place) came and looked on him, and passed by. But a certaine Samaritane, as hee iourneyed, came vnto him, and when he saw him, he had compassion on him, and went to him, and bound vp his wounds, and powred in oyle and wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him. And on the morrow when he departed, he tooke out two pence, and gaue them to the hoste, and sayd vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee. Which now of these thre, thinkest thou, was neighbour

¶ The xiiij. Sunday after Trinitie.

neighbour vnto him that fell among the theeues:  
And hee said vnto him, He that shewed mercy on  
him. Then said Iesus to him, Doe and doe thou  
likewise.

¶ The xiiij. Sunday after Trinitie.

The Collect.

**A** Almighty and euermlasting God giue vnto vs  
the increase of faith, hope and charity: and  
that we may obtaine that which thou doest pro-  
mise, make vs to loue that which thou doest com-  
mand, through Iesus Christ our Lord.

The Epistle.

**I** Say, walke in the spirit, & fulfill not the lust of  
the flesh. For the flesh lusteth contrary to the spi-  
rit, & the spirit contrary to the flesh. These are con-  
trary one to the other, so that ye cannot do whatso-  
euer ye would. But if ye be led of y<sup>e</sup> spirit, then are  
ye not vnder the Law. The deeds of the flesh are  
manifest, which are these: Adultery, fornication,  
uncleannes, wantonnes, worshipping of images,  
witchcraft, hatred, variance, zeale, wrath, strife, se-  
ditions, sects, enuying, murder. drunkennes, glut-  
tony, & such like, of the which I tell you befoze, as  
I haue told you in times past, that they which com-  
mit such things, shall not be inheritors of the king-  
dome of God. Contrarily, the fruit of the spirit is  
loue, ioy, peace, long suffering, gentlenesse, good-  
nesse, faithfulness, meeknes, temperance: against  
such there is no law. They truly that are Christs  
haue crucified the flesh, with the affections & lusts.

Gal. 5. 16

The

The xv. Sunday after Trinitie.

The Gospel.

Luk. 7. 11

**A**ND it chanced as Iesus went to Hierusalem, that he passed through Samaria, and Galilee. And as he entred into a certaine towne, there met him ten men that were Lepers, which stood as farre off, and put forth their voyces, and sayd, Iesus, Master haue mercy on vs. When he saw them, he sayd vnto them, Goe, shew yourselves vnto the Priests, And it came to passe that as they went, they were cleansed. And one of them when he saw, that he was cleansed, turned back againe, and with a lowd voyce praised God, and fel downe on his face at his feet, & gaue him thanks, And the same was a Samaritane. And Iesus answered and sayd, Are not there ten cleansed? But where are those nine? They are not found that returned againe to giue God praise, saue onely this stranger. And he sayd vnto him, Arise, goe thy way, thy faith hath made thee whole.

¶ The xv. Sunday after Trinitie.

The Collect.

**K**Eepe we beseech thee, O Lord, thy Church with thy perpetuall mercy: and because the frailtie of man without thee cannot but fall, keepe vs ever by thy helpe, and leade vs to al things profitable to our saluation., through Iesus Christ our Lord.

The Epistle.

Gal. 6. 11

**Y**E see how large a letter I haue written vnto you with my owne hand, As many as desire with



The xv. Sunday after Trinity.

With outward appearance to please carnally, the same constraineth you to bee circumcised, onely lest they should suffer persecution for the Crosse of Christ. For they themselves which are circumcised, keepe not the Law, but desire to haue you circumcised, that they might reioice in your flesh. God forbid that I should reioyce, but in the Crosse of our Lord Jesus Christ, whereby the world is crucified vnto me, and I vnto the world. For in Christ Iesu neither circumcision auaileth any thing at all, nor vncircumcision, but a new creature. And as many as walke according vnto this rule, peace be on them, & mercy, and vpon Israel, that pertaineth to God. From henceforth let no man put me to busines: for I beare in my body the marks of the Lord Iesu. Brethren, y<sup>e</sup> grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel.

**N**O man can serue two masters: for either he Mat. 6.  
24: shall hate the one, and loue the other, or else leane to the one, and despise the other. We cannot serue God and Mammon. Therefore I say vnto you, Be not carefull for your life, what ye shall eat or drinke, nor yet for your body, what rayment ye shall put on. Is not the life more worth then meat: and the body more of value then rayment? Behold the fowles of the ayre, for they sow not, neither doe they reape, nor cary into the barnes, and your heavenly Father feedeth them. Are yee not much better then they? Which of you (by taking

The xvj. Sunday after Trinitie.

king carefull thought) can adde one cubite vnto his stature: And why care yee for raiment: Consider the lilies of the field how they grow, they labour not, neither do they spinne, and yet I say vnto you, that euen Salomon in all his royaltie was not clothed like one of these. Wherefore, if God so cloth the grasse of the field (which though it stand to day, is to morrow cast into the furnace) shall he not much more do the same for you, O ye of little faith: Therefore take no thought, saying, What shall we eat, or what shall we drinke, or wherewith shall we be clothed: (After all these things doe the Gentiles seeke:) For your heavenly Father knoweth that ye haue need of all these things. But rather seeke yee first the kingdome of God, and the righteousness thereof, and all these things shall be ministred vnto you. Care not then for the morrow, for to morrow day shall care for it selfe. Sufficient vnto the day is the trauaile thereof.

¶ The xvj. Sunday after Trinitie.

The Collect.

**L**ord we beseech thee, let thy continuall pittie cleanse and defend thy Congregation: and because it cannot continue in safety without thy succour, preserve it evermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The Epistle.

2 phev.  
23.

**I** Desire that you faint not because of my tribulations that I suffer for your sakes, which is your praise. For this cause I bow my knees vnto the Father

## The xvj. Sunday after Trinitie.

Father of our Lord Iesus Christ, which is father of all that is called Father in heauen and earth, that he would grant you according to the riches of his glory, that ye may be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in loue, might be able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent loue of the knowledge of Christ, that ye might be filled with all fulnesse, which cometh of God. Unto him that is able to doe exceeding abundantly above all that we aske or thinke, according to the power that worketh in vs, bee praise in the Congregation by Christ Iesus, throughout all generations from time to time. Amen.

### The Gospel.

**A**nd it fortuned, that Iesus went into a city Luke. 7. 11  
called Naim, & many of his disciples went with him, and much people. When he came nigh to the gate of the Citie, behold, there was a dead man caried out, which was the onely sonne of his mother, and she was a widow, and much people of the City was with her. And when the Lord saw her, he had compassion on her, and said vnto her, Weepe not. And he came nigh and touched the coffin: and they that bare him, stood still. And he said, Young man, I say vnto thee, Arise. And hee that was dead, sat vp, and began to speake. And he deliuered him to his mother. And there came a  
fear



The xvij. Sunday after Trinitie.

feare on them all, and they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, & God hath visited his people. And this rumour of him went forth thorowout all Iurie, and thorowout all the regions which lie round about,

The xvij. Sunday after Trinitie.

The Collect.

**L**ORD wee pray thee, that thy grace may alwaies pꝛeuent and follow vs, & make vs continually to be giuen to all good woꝝkes, through Iesus Christ our Lord.

The Epistle.

Ephes. 4. 1

**I** (Which am a prisoner of the Lords) exhort you, that yee walke woꝝthle of the vocation wherewith yee are called, in all lowlinesse and meeknesse, with humblenesse of mind, forbearing one another through loue, and be diligent to keepe the vnity of the spirit through the bond of peace, being one body, and one spirit, euen as ye are called in one hope of your calling. Let there bee but one Lord, one Faith, one Baptisme, one God and Father of all, which is aboue all, and through all, and in you all.

The Gospel.

Luke 14. 1

**I**T chanced that Iesus went into the house of one of the chiefe Pharises, to eate bread on the Sabbath day, and they watched him. And behold there was a certaine man befoze him which had the droppe. And Iesus answered and spake vnto the Lawyers and Pharisees, saying, Is it lawfull

The xviii. Sunday after Trinitie.

to heale on the Sabbath day: And they held their peace. And he tooke him, and healed him, and let him goe & answered them, saying, which of you shall haue an oxe or an asse fallen into a pit, and will not straightway pull him out on y<sup>e</sup> Sabbath day: And they could not answer him againe to these things. We put forth also a similitude to the guests when hee marked how they pressed to bee in the highest roomes, & said vnto them, When thou art bidden to a wedding of any man, sit not downe in the highest roome, lest a more honorable man then thou be bidden of him, and he that bade, him & thee, come and say to thee, Giue this man roome: and thou begin with shame to take the lowest roome. But rather when thou art bidden, go and sit in the lowest roome, that when hee that bade thee cometh, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meat with thee. For whosoever exalteth himselfe, shall be brought low, and he that humbleth himselfe, shall be exalted.

¶ The xviii. Sunday after Trinitie.

The Collect.

**L**ord we beseech thee grant thy people grace to auoide the infections of the deuill, and with pure heart and mind to follow thee the only God, through Iesus Christ our Lord.

The Epistle.

**I** thanke my God alwayes on your behalfe, for the grace of God which is giuen you by Iesus Christ,

2 Cor. 1. 3

The xvij, Sunday after Trinity.

Christ, that in all things ye are made rich by him in all utterance, & in all knowledge, by the which things the Testimony of Jesus Christ was confirmed in you so that ye are behind in no gift, waiting for the appearing of our Lord Jesus Christ, which shall also strengthen you to the end, that ye may be blamelesse in the day of the comming of our Lord Jesus Christ.

The Gospel.

Mat. 22. 34.

**W**hen the Pharises had heard that Jesus had put the Sadduces to silence, they came together, and one of them (which was a doctor of the Law) asked him a question, tempting him, and saying, Master, which is the greatest commandment in the Law? Jesus said vnto him, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, & with all thy mind. This is the first & greatest commandment. And the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. In these two Commandments hang all the Law & the Prophets. While the Pharises were gathered together, Jesus asked them, saying, What thinke yee of Christ? whose sonne is hee? They said vnto him, The sonne of David. He said vnto them, How then doeth David in spirit call him Lord, saying, The Lord said vnto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is hee then his sonne? And no man was able to answer him any thing,



The xix. Sunday after Trinitie.

thing, neither durst any man from that day foozth  
aske him any moe questions.

¶ The xix. Sunday after Trinitie.

The Collect.

**O** God, forasmuch as without thee, we are not  
able to please thee: graunt that the working  
of thy mercy, may in al things direct and rule our  
hearts, thzough Iesus Chzist our Lord.

The Epistle.

**T**his I say, and testifie thzough the Lord, that  
ye hencefoozth walke not as other Gentiles  
walk, in vanity of their mind, while they are blind-  
des in their vnderstanding, being far from a god-  
ly life, by the meanes of the ignorance that is in  
them, and because of the blindnes of their hearts:  
which being past repentance, haue giuen them-  
selues ouer vnto wantonnesse, to worke all maner  
of vncleannes, even with greedynesse. But ye haue  
not so learned Chzist: if so bee that ye haue heard  
him, and haue bene taught in him, as the trueth  
is in Iesu (as concerning the conuersation in  
tunes past) to lay from you the old man which is  
corrupt, according to the deceiueable lusts: to bee  
renewed also in the spirit of your mind, and to put  
on that new man, which after God is shapen in  
righteousnesse and true holinesse. Wherefore put  
away lying, and speake every man truth vnto his  
neighbour, forasmuch as we are members one of  
another. Bee angry, but sinne not: let not the  
Sunne goe downe vpon your wraath, neither

Ephes. 4. 17.

The xix, Sunday after Trinitie.

giue place to the backebiter. Let him that stole, steale no more, but let him rather labour with his hands the thing which is good, that hee may giue vnto him that needeth. Let no filthy communication proceede out of your mouth, but that which is good to edifie withall, as oft as neede is, that it may minister grace vnto the hearers. And grieue not the holy spirit of God, by whom yee are sealed vnto the day of redemption. Let all bitternes, and fiercenesse, and wrath, & roaring, and cursed speaking be put a way from you, with all malicioufnes. Be yee courteous one to another, mercifull, forgiving one another, euen as God for Christs sake hath forgiven you.

The Gospel.

Matth. 9. 1.

**I**esus entred into a ship, and passed ouer, & came into his owne citie. And behold they brought to him a man sicke of the pallsie, lying in a bed. And when Iesus saw the faith of them, he said to the sicke of the pallsie, Sonne, bee of good cheare, thy sinnes be forgiven thee. And behold, certaine of the Scribes said within themselves, This man blasphemeth. And when Iesus saw their thoughts, he said, Wherefore thinke ye euil in your hearts? Whether is it easier to say, Thy sinnes be forgiven thee: or to say, Arise, and walke? But that ye may know that the Sonne of man hath power to forgive sins in earth: Then saith he to the sicke of the pallsie, Arise, take vp thy bed and goe vnto thine house. And hee arose, and departed to his house,

The xx. Sunday after Trinitie.

house. But the people that saw it, marvelled, and glorified God, which had giuen such power vnto men.

¶ The xx. Sunday after Trinitie.

The Collect.

**A**lmighty and mercifull God, of thy bountifull goodnesse keepe vs from all things that may hurt vs: that wee being ready both in body and soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

**T**ake heede therefore how yee walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. Wherefore bee yce not vnwise, but vnderstand what the will of the Lord is, and be not drunken with wine, wherein is excesse: but be ye filled with the spirit, speaking vnto your selues in Psalmes and Hymnes, and spirituall songs, singing & making melodie to the Lord in your hearts, giuing thanks alwayes for al things vnto God y<sup>e</sup> Father, in the name of our Lord Iesus Christ, submitting your selues one to another in the feare of God.

Ephel. 5.  
15.

The Gospel.

**I**esus said, The kingdome of heauen is like vnto a man that was a King, which made a marriage for his sonne, and sent forth his seruants to cal them that were bidden to the wedding: and they would not come. Againe hee sent forth o-

Matt. 22.  
1.



The xx. Sunday after Trinitie.

ther seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner, mine oxen and my fallings are killed, and all things are ready, come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his merchandise, & the remnant tooke his seruants, & entreated them shamefully, and slew them. But when the king heard thereof, he was wroth, & sent forth his men of warre, and destroyed those murtherers, and burnt by their citie. Then said he vnto his seruants, The marriage indeede is prepared, but they which were bidden, were not worthy. Go ye therefore out into the hie wayes, and as many as yee finde, bid them to the marriage. And the seruants went forth into y<sup>e</sup> high waies, and gathered together all, as many as they could find, both good & bad: and the wedding was furnished with ghests. Then the King came in to see the ghests, and when hee spied there a man which had not on a wedding garment, he said vnto him, Friend, how camest thou in hither, not hauing on a wedding garment? And hee was euen speechlesse. Then said the King to the ministers, Take and bind him hand & foote, and cast him into better darknes, there shall be weeping & gnashing of teeth. For many be called, but few are chosen.

¶ The xxj. Sunday after Trinitie.

The Collect.

**G**Rant we beseech thee mercifull Lord, to thy faithfull people pardon, and peace, that they may

## The xix. Sunday after Trinitie.

may bee cleansed from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

### The Epistle.

**M** brethren, bee strong through the Lord, Ephel. 6.  
10. and through the power of his might. Put on all the armour of God, that yee may stand against all the assaults of the diuel. For we wrestle not against flesh and blood, but against rule, against power, against worldly rulers, euen gouernours of the darkenesse of this world, against spirituall craftinesse in heauenly things. Therefore take vnto you the whole armour of God, that yee may be able to resist in the euill day, and stand perfect in all things. Stand therefore, and your loynes gird with the truth, hauing on the breastplate of righteousness, and hauing shoes on your feete, that yee may bee prepared for the Gospel of peace. Aboue all, take to you the shield of faith, wherewith yee may quench all the fiery darts of the wicked, and take the helmet of saluation, and the sword of the spirit, which is the word of God. And pray alwayes with al maner prayer and supplication in the Spirit, and watch therunto with all instance and supplication, for all Saints, and for me, that utterance may be giuen vnto me, that I may open my mouth freely, to utter the secrets of the Gospel (whereof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The

The xxj. Sunday after Trinitie.

The Gospel.

Iohn 4.  
46.

**T**here was a certaine ruler, whose sonne was sicke at Capernaum. Asloone as the same heard that Iesus was come out of Iury into Galilee, he went vnto him, and besought him that he would come downe and heale his sonne: for he was euen at the point of death. Then sayd Iesus vnto him, Except ye see signes & wonders, ye will not beleue. The ruler said vnto him, Sir, come downe or euer that my sonne die. Iesus saith vnto him, Goe thy way thy son liueth. The man beleued the word that Iesus had spoken vnto him, and he went his way. And as he was going downe, the seruants met him, & told him, saying, Thy sonne liueth. Then inquired he of them the houre when he began to amend. And they sayd vnto him, Yesterday at the seventh houre the feuer left him. So the father knew that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleued and all his household. This is againe the second miracle that Iesus did when he was come out of Iurie into Galilee.

¶ The xxij. Sunday after Trinitie.

The Collect.

**L**ord, wee beseech thee to keepe thy household the Church in continuall godlinesse, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy Name, through Iesus Christ our Lord.

The



## The xxij. Sunday after Trinitie.

### The Epistle.

**I** thanke my God with al remembrance of you Phil. 1. 3.  
alwayes in all my prayers for you, & pray with gladnesse, because ye are come into the fellowship of the Gospel from the first day vntil now: and am surely certified of this, that he which hath begun a good worke in you, shall perfoyme it, vntill the day of Iesus Christ, as it becommeth me that I shoulde iudge of you all, because I haue you in my heart, forasmuch as ye are all cōpanions of grace with mee, euen in my bonds and in the defending and establisshing of the Gospel. For God is my record, how greatly I long after you all, from the very heart roote in Iesus Christ. And this I pray, that your loue may increase yett more and more in knowledge, and in all vnderstanding, that ye may accept the things that are most excellent, that yee may be pure, and such as offend no man, vntill the day of Christ, being filled with y<sup>e</sup> fruit of righteousness, which commeth by Iesus Christ, vnto the glory and praise of God.

### The Gospel.

**P**eter said vnto Iesus, Lord how oft shall I forgive my brother, if he sin against me: til seuen times: Iesus saith vnto him, I say not vnto thee, vntill seuen times: but seuentie times seuen times. Therfore is y<sup>e</sup> kingdōe of heauē likened vnto a certaine man y<sup>e</sup> was a king, which would take accompts of his seruants. And when hee had begun to reckon, one was brought vnto him, which ought

Mat. 18.  
21.

The xxij. Sunday after Trinitie.

ought him ten thousand talents: but forasmuch as he was not able to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, & payment to be made. The servant fel down, & besought him, saying, Sir, haue patience with me, and I wil pay thee all. Then had the Lord pitie on that servant, and loosed him, and forgaue him the debt. So the same servant went out, and found one of his fellowes which ought him an hundred pence: and he laide hands on him, & tooke him by the throte, saying, Pay that thou owest. And his fellow fel downe, & besought him saying, Haue patience with me, & I will pay thee all. And he would not, but went & cast him into prison, till he should pay the debt. So when his fellowes saw what was done, they were very sorie, & came and told vnto their Lord all that had happened. Then his Lord called him, & said vnto him, O thou ungracious servant, I forgaue thee all that debt when thou desiredst mee: shouldst not thou also haue had compassion on thy fellow, euen as I had pitie on thee? And his Lord was wroth, & deliuered him to the paylers, till hee should pay all that was due vnto him. So likewise shal my heauenly Father do also vnto you, if ye fro your hearts forgive not euery one his brother their trespasses.

¶ The xxiiij. Sunday after Trinitie.

The Collect.

**G**Od our refuge and strength, which art the author of all goodnesse, be ready to heare the deuout

The xxiiij, Sunday after Trinitie.

deuout prayers of thy Church: & grant that those things which we aske faithfully, we may obtaine effectually, through Iesus Christ our Lord.

The Epistle.

Phil. 3. 17

**B**rethren, be followers together of me, and looke on them which walke euen so as yee haue vs for an example. For many walk (of whom I haue told you often, and now tell you weeping) that they are the enemies of the Crosse of Christ, whose ende is damnation, whose belly is their God, and glozy to their shame, which are worldly minded. But our conuersation is in heauen, from whence we looke for the Sauour, euen the Lord Iesus Christ, which shall change our vile body, that he may make it like vnto his glorious body, according to the working, whereby he is able also to subdue all things vnto himselfe.

The Gospel.

Matt. 22

15

**T**hen the Pharisees went out and tooke counsell how they might tangle him in his words. And they sent out vnto him their disciples with Herods seruants, saying, Master, wee know that thou art true, and teachest the way of God truely neither carest thou for any man, for thou regardest not the outward appearance of men. Tel vs therefore, how thinkest thou? Is it lawfull that tribute be giuen vnto Cesar or not? But Iesus perceiuing their wickednesse, sayd, Why tempt ye me, ye hypocrites? shew me the tribute money. And they tooke him a peny, And he sayd vnto them, Whose  
is



¶ The xxiiij. Sunday after Trinitie.

is this image and superscription: They said vnto him, Cesars. Then he sayd vnto them, Giue therfore vnto Cesar the things which are Cesars, and vnto God, those things which are Gods. When they heard these wordes, they marueiled, and left him, and went their way.

¶ The xxiiij. Sunday after Trinitie.

The Collect.

**L**ORD, we beseech thee assaile thy people from their offences, that through thy bountifull goodnesse we may be deliuered from the hands of all those sins, which by our frailtie we haue committed: graunt this, &c.

The Epistle.

Col. 1. 3.

**W**E giue thanks to God the Father of our Lord Iesus Christ, alwaies for you in our prayers. For we haue heard of your faith in Christ Iesu, and of the loue which ye beare to all saints, for the hopes sake which is laid by in store for you in heauen. Of which hope ye heard before by the true word of the Gospel which is come vnto you, euen as it is into all the world, and is fruitfull, as it is also among you, from the day in the which you heard of it, & had experience in the grace of God, through the trueth as ye learned of Epaphra our deare fellow seruant, which is for you a faithfull minister of Christ, which also declared vnto vs your loue which ye haue in the spirit. For this cause we also euen since the day wee heard of it, haue not ceased to pray for you, and to desire that  
ye

The xxiiij. Sunday after Trinitie.

ye might be fulfilled with the knowledge of his will in all wisdom and spiritual understanding, that ye might walke worthy of the Lord, that in all things ye may please, being fruitful in all good works, and increasing in the knowledge of God, strengthened with all might, through his glorious power unto all patience, and long suffering with ioyfulness, giuing thanks vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saints in light.

The Gospel.

**W**hile Iesus spake vnto the people, he: Matth: 9.18.  
hold there came a certaine ruler, & worshipped him, saying, My daughter is euen now deceased, but come and lay thy hand vpon her and she shall liue. And Iesus arose, and followed him, and so did his Disciples. And behold, a woman which was diseased with an issue of blood twelue yeeres, came behind him, & touched the hem of his besture. For she said within her selfe, If I may touch but euen his besture onely, I shall be safe. But Iesus turned him about, & when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Iesus came into the rulers house, & saw the minstrels & people making anoise, he said vnto them, Get you hence, for the maide is not dead, but sleepeth. And they laughed him to scozne. But when the people were put forth, he went in and tooke her by the hand, and

The xxv. Sunday after Trinitie,

and said, Damosel, arise. And the Damosel arose.  
And this noise was abroad in all that land.

¶ The xxv. Sunday after Trinitie.

The Collect.

**S**ettre vp, we beseech thee, O Lord, the wills  
of thy faithfull people, that they plenteously  
bringing forth the fruit of good works, may of  
thee bee plenteously rewarded, through Iesus  
Christ our Lord, Amen.

The Epistle.

Jer. 23:5

**B**Ehold, the time commeth, saith the Lord, that  
I wil raise vp the righteous branch of David  
which King shall beare rule, and he shall prosper  
with wisdom, and shall set vp equity and righte-  
ousnesse againe in earth. In his time shall Iuda  
be saued, and Israel shall dwell without feare. And  
this is the name that they shall call him, cuen, The  
Lord our righteousness. And therefore, behold,  
the time commeth, saith the Lord, that it shall be  
no more said, The Lord liueth, which brought  
the children of Israel out of the land of Egypt:  
but, The Lord liueth, which brought forth and  
led the seed of the house of Israel out of y<sup>e</sup> North  
land, and from the countries where I haue scatter-  
ed them, and they shall dwell in their owne land  
again.

The Gospel.

Mat. 6:5

**W**hen Iesus lift vp his eyes, and saw a  
great company come vnto him, he saith  
vnto Philip, Whence shall wee buy bread that  
these



## The xxv. Sunday after Trinitie.

these may eate: This he said to proue him, for he himselfe knew what he would do. Philip answered him, Two hundred peniworth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrew Simon Peters brother) said vnto him, There is a lad heere, which hath five barley loaues and two fishes, but what are they among so many? And Iesus said, Make the people sit downe, There was much grasse in the place. So the men sate downe in number about five thousand. And Iesus tooke the bread, and when he had giuen thanks, he gaue to his disciples, and the disciples to them that were set downe & likewise of the fishes as much as they would. When they had eaten enough, he saith vnto his disciples, Gather vp the broken meate which remaineth that nothing be lost. And they gathered it together, & filled twelue baskets with broken meate of the five barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) said, This is of a trueth the same Prophet that should come into the world.

¶ If there be any moe Sundaies before Aduent Sunday, to supply the same shall be taken the seruice of some of those Sundaies that were omitted betweene the Epiphanic and Septuagesima.

¶ Saint Andrewes day.

The Collect.

**A** Almighty God, which didst giue such grace vnto thy holy Apostle S. Andrew, that hee readily

Q

S. Andrewes day.

readily obeyed the calling of thy Sonne Iesus Christ, and followed him without delay: Graunt vnto vs all, that we being called by thy holy word, may forthwith giue ouer our selues obediently to follow thy holy Commandements, through the same Iesus Christ our Lord.

The Epistle.

om. 10. 9]

**I**f thou acknowledge with thy mouth that Iesus is the Lord, & beleue in thy heart that God raysed him vp from death, thou shalt be safe. For to beleue with the heart, iustificeth, and to knowledge with the mouth maketh a man safe. For the Scripture sayth, Whosoever belcneeth on him, shal not be confounded. There is no difference betweene the Jew and the Gentile: For one is Lord of all, which is rich vnto all that cal vpon him. For whosoever doth call on the name of the Lord, shal be safe. How then shall they call on him, on whom they haue not beleued? How shall they beleue on him, of whom they haue not heard? How shall they heare without a Preacher? And how shall they preach without they be sent? As it is written, How beautifull are the feete of them which bring tidings of peace, and bring tidings of good things? But they haue not all obeyed to the Gospel. For Esay saith, Lord, who hath beleued our sayings? So then faith commeth by hearing, and hearing commeth by the word of God. But I aske, Haue they not heard? No doubt their sound went out into all landes, and their words into the

## Saint Andrewes day.

the ends of the world. But I demaund whether Israel did know or no: First Moses saith, I will prouoke you to enuy by them that are no people, by a foolish nation I will anger you. Esay after that is bold, and saith, I am found of them that sought me not, I am manifest vnto them that asked not after me. But against Israel he saith, All the day long haue I stretched forth my hands vnto a people that beleeueth not, but speaketh against me.

### The Gospel.

**A**S Iesus walked by the Sea of Galilee, he saw two brethren, Simon, which was called Peter, & Andrew his brother, casting a net into the sea, (for they were fishers) and he saith vnto them. Follow me, and I wil make you to become fishers of men. And they straight way left their nets, and followed him. And when hee was gone forth from thence, he saw other two brethren, James the sonne of Zebedee, & John his brother, in the ship with Zebedee their father, mending their nets: and he called them. And they immediately left the ship & their father, and followed him. Match. 4.

### ¶ S. Thomas the Apostle.

#### The Collect.

**A**Lmighty & euerliuing God, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to bee doubtfull in thy Sonnes resurrection: grant vs so perfectly and without all doubt to beleue in thy Sonne Iesus



## S. Thomas the Apostle.

Christ, that our faith in thy sight neuer be reprob-  
ued. Heare vs, O Lord, through the same Iesus  
Christ, to whom with thee, &c.

### The Epistle.

phel. 2. 19

**N**OW are ye not strangers, nor forreiners, but  
citizens with the Saints, & of the household  
of God, but are built vpon the foundation of the  
Apostles and Prophets, Iesus Christ himself be-  
ing the head corner stone: in whom what building  
soeuer is coupled together, it groweth vnto an  
holy Temple of the Lord, in whom yee also are  
built together, to be an habitation of God through  
the holy Ghost.

### The Gospel.

John. 10. 24

**T**HOMAS one of the twelue, which is called  
Didimus, was not with them when Iesus  
came. The other disciples therfore said vnto him,  
we haue seene the Lord. But he said vnto them,  
Except I see in his hands the print of the nailles,  
and put my finger into the print of the nailles, and  
thrust my hand into his side, I will not beleue.  
And after eight daies, againe his disciples were  
within, and Thomas with them. Then came Je-  
sus when the doozes were shut, and stood in the  
middest, and said, Peace be vnto you. And after  
that, he said to Thomas, Bring thy finger hither,  
and see my hands, and reach hither thy hand, and  
thrust it into my side, and be not faithlesse, but be-  
leeuing. Thomas answered, and said vnto him,  
My Lord, and my God. Iesus said vnto him,  
Thomas

## The conuersion of S. Paul.

Thomas, because thou hast seen me, thou hast beleueed: Blessed are they that haue not seene, and yet haue beleueed. And many other signes truly did Iesus in the presence of his Disciples, which are not written in this booke. These are written that ye might beleue, that Iesus Christ is the Son of God, and that (in beleeuing) ye might haue life through his Name.

### ¶ The Conuersion of S. Paul,

The Collect.

**G**od which hast taught al the world, through the preaching of thy blessed Apostle Saine Paul, grant we beseech thee, that we which haue his wonderfull conuersion in remembrance, may follow and fulfill thy holy doctrine that he taught through Iesus Christ our Lord.

The Epistle.

**A**ND Saul yet breathing out threatenings & slaughter against the disciples of the Lord, went vnto the high Priest, and desired of him letters to carry to Damasco to the Synagogues, that if he found any of this way, (were they men or women) he might bring them bound to Hierusalem. And when he iourneyed, it fortuned, that as he was come nigh to Damasco, suddenly there shined round about him a light from heauen, and he fell to the earth, & heard a voice saying to him, Saul, Saul, why persecutest thou me: And hee said, What art thou Lord: And the Lord said, I am Iesus whom thou persecutest. It is hard

Acts. 9. 1

## The conuerſion of S. Paul.

for thee to kicke againſt the prick. And hee both  
trembling & aſtonied, ſaid, Lord, what wilt thou  
haue me to doe? And the Lord ſaid vnto him; A-  
riſe, & go into the city, & it ſhall be told thee what  
thou muſt doe. The men which iourneyed with  
him, ſtood amazed, hearing a voice, but ſeeing no  
man. And Saul aroſe from the earth, and when  
he opened his eyes, he ſaw no man: but they led  
him by the hand, and brought him into Damasco.  
And he was thre daies without ſight, and neither  
did eat nor drinke. And there was a certaine diſci-  
ple at Damasco named Ananias. And to him ſaid  
the Lord in a viſion, Ananias. And he ſaid, Be-  
hold, I am heere Lord. And the Lord ſaid vnto  
him, Ariſe, and goe into the ſtreete which is called  
Streight, and ſeeke in the houſe of Judas, after  
one called Saul of Tharſus. For behold, he pray-  
eth, & hath ſeene in a viſion a man named Anani-  
as, coming in vnto him, and putting his hands  
on him, that he might receiue his ſight. Then A-  
naniaſ answered, Lord, I haue heard by many of  
this mā, how much euil he hath done to thy ſaints  
at Hieruſalem. And heere he hath authoritie of the  
high Priests to binde all that call on thy Name.  
The Lord ſaid vnto him, Goe thy way: for he is a  
choſen veſſell vnto me, to beare my Name before  
the Gentiles, and Kings, & the childzen of Iſrael.  
For I will ſhew him how great things he muſt  
ſuffer for my names ſake. And Ananiaſ went his  
way, and entred into the houſe, and put his hands  
one



## The conuerſion of S. Paul.

on him, and ſaid, Brother Saul, the Lord that appeared to thee in the way as thou cameſt, hath ſent me, that thou mighteſt receiue thy ſight, and be filled with the holy Ghoſt. And immediately there fell from his eyes, as it had bin ſcales, & he receiued ſight, & aroſe, and was baptized, & receiued meat, and was comforted. Then was Saul certaine daies with his diſciples which were at Damasco. And ſtraightway he preached Chriſt in the Synagogues, how that he was the Son of God. But all that heard him were amazed, and ſaid, Is not this hee that ſpoyled them which called on this Name in Hieruſalem, and came hither for that intent, that he might bring them bound vnto the hie Priests? But Saul increaſed the more in ſtrength, and confounded the Jewes which dwelt at Damasco, affirming that this was very Chriſt.

### The Goſpel.

**P**eter answered and ſaid vnto Jeſus, Behold, we haue forſaken all, and followed thee, what ſhal we haue therefore? Jeſus ſaid vnto them, Verily I ſay vnto you, that when the Sonne of man ſhall ſit in the Seat of his Maiesty, ye that haue followed me in the regeneration, ſhall ſit alſo vpon twelue ſeats, & iudge the twelue tribes of Iſrael. And euery one that forſaketh houſe, or brethren, or ſiſters, or father or mother, or wife, or children, or lands, for my names ſake, ſhal receiue an hundred fold, and ſhal inherite euerlaſting life. But many that are firſt ſhal be laſt, and the laſt ſhal be firſt.

Matth. 19. 28

¶ The purification of S. Mary the Virgine.

The Collect.

**A**lmighty and everlasting God, we humbly beseech thy Maiesty, that as thy only begotten Sonne was this day presented in the Temple in substance of our flesh: so grant that wee may be presented vnto thee with pure and cleare minds, by Iesus Christ our Lord.

The Epistle.

The same that is appointed for the Sunday.

The Gospel.

Luke 2. 22

**W**hen the time of their purification (after the Law of Moses) was come, they brought him to Hierusalem, to present him to the Lord (as it is written in the Law of the Lord: Every manchild that first openeth the matrix, shall be called holy to the Lord) & to offer (as it is said in the Law of the Lord) a paire of turtle doves, or two yong pigeons. And behold, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answer he had receiued of the holy Ghost, that he should not see death, except hee first saw the Lord Christ. And he came by inspiration into the Temple.

Saint Matthias day.

The Collect.

**A**lmighty God, which in the place of the traitor Judas, didst chuse thy faithfull seruant Matthias to be of the number of the twelue Apostles:

S. Matthias day.

**Alles :** Grant that thy Church being alway preserved from false Apostles, may bee ordered and guided by faithful and true Pastors, through Iesus Christ our Lord.

The Epistle.

**I**n those daies Peter stood vp in the middes of the disciples, and said, (The number of names that were together, were about an hundred and twentie) AGS. 1. 15 Pee men and brethren, this Scripture must needs haue beene fulfilled, which the holy Ghost through the mouth of David, spake before of Judas, which was guide to them that tooke Iesus. For he was numbred with vs, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquity, and when he was hanged, burst asunder in the middes, & all his bowels gushed out. And it was knowen unto all the inhabitants of Hierusalem, insomuch that the same field is called in their mother tongue, Acheldama, that is to say, the bloodie field. For it is written in the book of Psalmes, His habitation be voide, and no man be dwelling therein, and his Bishopricke let another take. Wherefore of these men which haue companied with vs (all the time that the Lord Iesus had all his conuersation among vs, beginning at the baptisme of Iohn vnto that same day that he was taken vp from vs) must one be ordeined to be a witness with vs of his resurrection. And they appointed two : Ioseph which is called Barsabas,



S. Matthias day.

Barabas (whose surname was Iustus) & Matthias. And when they prayed, they said, Thou Lord which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the roome of this ministration and Apostleship, from which Judas by transgression fell, that he might goe into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospel.

Matth.  
23. 25

**I**n that time Iesus answered, and said, I thank thee, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes: Verily Father, euen so was it thy good pleasure. All things are giuen to me of my Father: and no man knoweth the Son, but the Father, neither knoweth any man the Father, saue the Sonne, and he to whomsoever the Sonne will open him, Come vnto me all yee that labour, and are laden, and I wil ease you. Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart, and ye shall find rest vnto your soules: for my yoke is easie, and my burden is light.

¶ Annunciation of the Virgin Mary.

The Collect.

**W**e beseech thee Lord, powre thy grace into our hearts, that as we haue known Christ thy Son's incarnation by the message of an Angel: so by his crosse and passion, we may be brought

## Annunciation of the Virgin Mary.

brought vnto the glory of his resurrection,  
through the same Christ our Lord.

### The Epistle.

**G**OD spake once againe to ahaz, saying, Re- Esa. 7. 10  
quire a token of the Lord thy God, whether  
it bee toward the depth beneath, or toward the  
height aboue. Then said Ahaz, I wil require none  
neither wil I tempt the Lord. And he said, Hear-  
ken to, ye of the house of David: Is it not enough  
for you that ye be grieuous vnto men, but ye must  
griue my God also? And therefore the Lord shall  
giue you a token: Behold, a virgin shall conceive  
and beare a sonne, & thou his mother shalt call his  
name Emmannel. Butter & hony shal he eate, that  
he may know to refuse the euil, & chuse the good.

### The Gospel.

**A**ND in the sixt moueth, the Angel Gabriel Luk. 1: 26  
was sent from God, vnto a citie of Galilee  
named Nazareth, to a Virgin spoused to a man,  
whos name was Ioseph, of the house of David,  
and the virgins name was Mary. And the An-  
gel went vnto her, and said, Haile full of grace,  
the Lord is with thee, blessed art thou among wo-  
men. When she saw him, she was abashed at his  
saying, and cast in her minde what maner of sa-  
lutation that should be. And the Angel said vnto  
her, Feare not Mary, for thou hast found grace  
with God: Behold, thou shalt conceive in thy  
wombe, and beare a sonne, and shalt call his name  
Jesus, He shalbe great, and shalbe called the Son  
of

S. Markes day.

of the highest. And the Lord God shall giue vnto him the seat of his father David, & he shall reigne ouer the house of Iacob for euer, and of his kingdome there shall be none end. Then said Mary to the Angel, How shall this be, seeing I know not a man: And the Angel answered and said vnto her, The holy Ghost shall come vpon thee, and the power of the highest shall ouershadow thee, therefore also that holy thing which shall be borne, shall be called the Sonne of God. And behold, thy cousin Elizabeth, she hath also conceived a Sonne in her age, and this is the sixt moneth, which was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord, be it vnto me according to thy word. And the Angel departed from her.

S. Markes day.

The Collect.

**A** Almighty God, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist S. Marke, giue vs grace, that we be not like children, carped away with euery blast of vaine doctrine: but firmly to be established in the truth of thy holy Gospel, through Iesus Christ our Lord.

The Epistle.

**V**nto euery one of vs is giuen grace, according to the measure of the gift of Christ. Wherefore he saith, When he went vp on high, he led captivity captiue, and gaue gifts vnto men.  
That



### S. Markes day.

That he ascended, what meaneth it, but that he also descended first into the lower parts of the earth: He that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all things. And y<sup>e</sup> very same made some Apostles, some Prophets, some Euangelists, some Shepheards & teachers, to the edifying of the Saints, to the worke and administratiō, euen to the edifying of the body of Christ, till we all come to the vnitie of the faith, and knowledge of the Son of God, vnto a perfect man, vnto y<sup>e</sup> measure of the full perfect age of Christ: That we henceforth should be no more childezen, wauering and caried about with euery wind of doctrine, by the wilinesse of men through craftinesse, whereby they lay await for vs to deceiue vs. But let vs follow the trueth in loue, and in all things grow in him which is the head, euen Christ: in whom if all the body be coupled & knit together throughout euery ioynt, where with one ministreth to another (according to the operation, as euery part hath his measure) he increaseth the body, vnto the edifying of it selfe through loue.

#### The Gospel.

**I** Am the true Vine, and my Father is an husbandman. Ioh. 15.1  
Every branch that beareth not fruit in me, he wil take away: & euery branch that beareth fruit will he purge, that it may bring forth more fruit. Now are ye cleane through the words which I haue spoken vnto you. Bide in me, and I in you. As the branch cannot beare fruit of it selfe,

S. Philip and Iames day.

selfe, except it abide in the Vine : no more can ye, except ye abide in me. I am the vine, yee are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. For without me can ye do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, & men gather them, and cast them into the fire & they burne. If ye abide in me, & my words abide in you, aske what ye wil, and it shal be done for you. Wherein is my father glorified, that ye beare much fruit, and become my disciples. As the father hath loued me, even so also haue I loued you: Continue you in my loue. If ye keepe my comandements, ye shal abide in my loue, euen as I haue kept my fathers comandements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

¶ S. Philip and Iames day.

The Collect.

**A** Almighty God, whom truly to know is euerlasting life : grant vs perfectly to know thy Son Iesus Christ to be the Way, the Truth & the Life, as thou hast taught S. Philip, & other the Apostles, through Iesus Christ our Lord.

The Epistle.

Iames. 1.

**I**ames the seruant of God, & of the Lord Iesus Christ, sendeth greeting to the twelue Tribes which are scattered abroad. My brethren, count it for an exceeding ioy, when ye fall into diuers temptations: knowing this, that y<sup>e</sup> trying of your faith geneth

S. Philip and Iames day.

gendreth patience, and let patience haue her perfect work, that ye may be perfect and sound, lacking nothing. If any of you lacke wisdom, let him aske of him that giueth it, euen God which giueth to all men indifferently, and casteth no man in the teeth, and it shall be giuen him. But let him aske in faith, and wauer not. For he that doubteth, is like a waue of the sea, which is tost of the windes, and caried with violence: Neither let that man thinke that he shall receiue any thing of the Lord. A wauering minded man is vnstable in all his wayes. Let the brother which is of low degree reioyce when hee is exalted. Againe, let him that is rich reioyce when hee is made low: For euen as the flowre of the grasse shall he passe away. For as the Sunne riseth with heat, and the grasse withereth, and his flowre falleth away, and the beautie of the fashion of it perisheth: euen so shall the rich man perish in his waies. Happy is the man that endureth temptation: for when hee is tried he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

The Gospel.

**A**ND Iesus said vnto his disciples, Let not Ioh. 14. 1  
your hearts be troubled, ye beleue in God,  
beleue also in me. In my fathers house are many  
mansions. If it were not so, I would haue told you.  
I go to prepare a place for you: and if I go to pre-  
pare a place for you, I will come againe & receiue  
you, euen vnto my selfe, that where I am, there  
may



S. Philip and Iames day.

may ye be also. And whither I goe ye know, and the way ye know. Thomas saith vnto him, Lord, we know not whither thou goest, and how is it possible for vs to know the way? Iesus saith vnto him, I am the Way, and the Truth, and the Life. No man cometh to the Father but by me. If ye had knowen me, ye had knowen my Father also: And now ye know him, and haue seene him. Philip saith vnto him, Lord, shew vs the Father, and it sufficeth vs. Iesus saith vnto him, Hanie I been so long time with you, & yet hast thou not knowen me? Philip, he that hath seene me, hath seene my Father: and how sayest thou then, Shew vs the Father? Beleeuest thou that I am in the Father, and the Father in me? The words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in mee, is he that doeth the works. Beleeue me that I am in the Father, and the father in me: or else beleeue me for the works sake. Verily, verily I say vnto you, He that beleeueth on me, the works that I do, the same shall he do also: and greater works then these shall he doe, because I go to my Father. And whatsoeuer pee aske in my Name, that will I doe, that the Father may be glorified by the Sonne. If ye shall aske any thing in my Name, I will doe it.

¶ S. Barnabe A postle.

The Collect.

**L**Ord almighty, which hast indued thy holy A.  
postle Barnabas with singular gifts of thy ho-  
ly

## S. Barnabe Apostle.

ly Ghost: let vs not be destitute of thy manifold gifts, nor yet of grace to vse the alway to thy honour and glory, through Iesus Christ our Lord.

### The Epistle.

**T**hings of these things came vnto the eares of the Congregation which was in Hierusalem. And they sent forth Barnabas, that hee should goe vnto Antioch. Which when he came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart, they would continually cleaue vnto the Lord. For he was a good man, and full of the holy Ghost, and of faith, and much people was added vnto the Lord. Then departed Barnabas to Tarsus to seeke Saul: & when he had found him, he brought him vnto Antioch. And it chanced, that a while ere they had their conuersation with the Congregation there, & taught much people, insomuch that the Disciples of Antioch were the first that were called Christen. In those daies came Prophets from the citie of Hierusalem vnto Antioch. And there stood by one of them, named Agabus, and signified by the Spirit, that there should bee great dearth thowout al the world: which came to passe in the Emperour Claudius daies. Then the disciples, every man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Iurie: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul.

Acts. 11. 2

## Saint Iohn Baptist.

### The Gospel.

in. 15. 12

**T**his is my commandement, that ye loue together as I haue loued you. Greater loue hath no man the this, that a man bestow his life for his friends. We are my friends, if ye do whatsoeuer I command you. Henceforth call I not you seruants: for the seruant knoweth not what his Lord doth: but you haue I called friends, for all things that I haue heard of my father, haue I opened to you. We haue not chosen me, but I haue chosen you, & ordained you to go and bring forth fruit, and that your fruit should remaine, that whatsoeuer yee aske of the father in my name, he may giue it you,

¶ Saint Iohn Baptist.

### The Collect.

**A**lmightie God, by whose prouidence thy seruant Iohn Baptist was woonderfully borne, and sent to prepare the way of thy Sonne our Sauour by preaching of penance, make vs so to follow his doctrine & holy life, that we may truely repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truthe sake, through Iesus Christ our Lord.

### The Epistle.

Lu. 40. 1

**B**e of good cheere my people. O ye Prophets comfort my people, saith your God, comfort Hierusalem at the heart, & tell her that her trauell is at an end, that her offence is pardoned, that she hath receiued of the Lords hand sufficient correction



S. Iohn Baptist.

tion for all her sinnes. A voice cryed in the wildernes, Prepare the way of the Lord in þ wildernes, make straight the path of our God in the desert. Let all valleys be exalted, & every mountaine and hill be laid low. What so is crooked, let it be made straight, & let the rough be made plaine fields. For the glory of the Lord shall appeare, & all flesh shall at once see it. For why? the mouth of þ Lord hath spoken it. The same voyce spake, Now cry. And the Prophet answered, What shall I cry? That all flesh is grasse, and that all the goodlinesse therof is as the flowre of the field. The grasse is withered, the flowre falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Nevertheless, whether the grasse wither, or that the floure fade away, yet the word of our God endureth for euer. Goe vp into the high hill (Sion) thou that bringest good tidings, lift vp thy voyce with power, O thou preacher Ierusalem, lift it vp without feare, and say vnto the cities of Iuda, Behold your God, behold, þ Lord God shal come with power, and beare rule with his arme. Behold, he bringeth his treasure with him, and his works goe before him. He shal feed his flocke like an herdman, he shall gather the Lambs together with his arme, and cary them in his bosome, and shall kindly intreat those that beare yong.

The Gospel.

**E**Lizabeths time came that she should be deli-  
uered, and she brought forth a sonne, And her  
neigh- Luke 1. 57.

## S. Iohn Baptift.

neighbours and her cousins heard say how the Lord had shewed great mercy vpon her, and reioyced with her. And it fortuned, that in the eight day they came to circuncise the child, & called his name Zacharie, after the name of his father. And his mother answered & said, Not so, but his Name shalbe called Iohn. And they said vnto her, There is none of thy kindred yis named with this name. And they made signes to his father, how he would haue him called. And he asked for writing tables, and wrote, saying, His name is Iohn. And they marueiled all. And his mouth was opened immediately, and his tongue also, and he spake, & praised God. And feare came on all them that dwelt nigh vnto him. And all these sayings were noised abroad throughout all the high countrey of Iury, and they that heard them, laid them vp in their hearts, saying, What manner of child shal this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Praise be the Lord God of Israel, for he hath visited and redeemed his people. And hath raised vp an horne of saluation vnto vs in the house of his seruant Dauid, euen as hee promised by the mouth of his holy Prophets, which were since the world beganne. That wee should be saued from our enemies, and from the hand of all that hate vs. That he would deale mercifully with our fathers, and remember his holy couenant. That he would perfoyme the oath which  
he

S. Peters day.

hee sware to our father Abraham, for to giue vs. That wee being deliuered out of the hands of our enemies, might serue him without feare all the dayes of our life, in such holinesse & righteousness, as are acceptable for him. And thou childe shalt be called the Prophet of the Highest: for thou shalt goe before the face of the Lord to prepare his wayes. To giue knowledge of saluation vnto his people, for the remission of sins. Through the tender mercy of our God, whereby the day spring fro an high hath visited vs. To giue light to them that sit in darkenesse, and in the shadow of death, and to guide our feete into the way of peace. And the childe grew, and waxed strong in Spirit, and was in wilbernesse till the day came when hee should shew himselfe vnto the Israelites.

¶ S. Peters day.

The Collect.

**A**lmighty God, which by thy Sonne Iesus Christ hast giuen to thy Apostle S. Peter many excellent gifts, and commandedst him earnestly to feede thy flocke, make (we beseech thee) all Bishops and Pastors diligently to preach thy holy word, and the people obediently to follow thy same, that they may receiue the crowne of euerlasting glory, through Iesus Christ our Lord.

The Epistle.

**A**t the same time Herod the King stretched forth his hands to vex certaine of the Congregation, & he killed James the brother of John

Act. 12. 1.



### S. Peters day.

with the sword. And because he saw it pleased the Jewes, he proceeded further, and tooke Peter also. Then were the daies of sweet bread. And whē he had caught him, he put him in prison also, & deliuered him to foure quaterniōs of soldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison, but prayer was made wout ceasing of y<sup>e</sup> congregatiō vnto God for him. And whē Herod wold haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bound with two chaines, and the keepers before the doore kept the prison. And behold, the Angel of y<sup>e</sup> Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying, Arise vp quickly. And his chaines fell frō his hands. And the Angell said vnto him, Gird thy selfe, and bind on thy sandales. And so he did. And he saith vnto him. Cast thy garment about thee, and follow me. And he came out, & followed him, and wist not that it was trueth which was done by the Angel, but thought he had seene a vision. When they were past the first & second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by it owne accord, & they went out, and passed through one street, & forthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a surety, that y<sup>e</sup> Lord hath sent his Angel, and hath deliuered me out of the hand of

of

S. Peters day.

of Herod, and from all the waying of the people  
of the Jewes.

The Gospel.

**W**hen Jesus came into the coastes of the Matt. 16  
city, which is called Cesarea Philippi, he 13.  
asked his disciples, saying, Whō doe men say that  
I the sonne of man am? They said, Some say that  
thou art John Baptist, some Elias, some Jeremi-  
as, or one of the Prophets, Hee saith vnto them,  
But whom say ye that I am? Simon Peter an-  
swered, & said, Thou art Christ the Son of the li-  
ving God. And Jesus answered & said vnto him,  
Wappy art thou Simon, the son of Jonas: for flesh  
and blood hath not opened that vnto thee, but my  
Father which is in heauen. And I say vnto thee,  
that thou art Peter, & vpon this rocke wil I build  
my congregation, & the gates of hell shall not pre-  
uaile against it. And I wil giue vnto thee the keyes  
of the kingdome of heauen: And whatsoeuer thou  
bindest in earth, shalbe bound in heauen: & whatso-  
euer thou loosest in earth, shalbe loosed in heauen.

¶ S. Iames the Apostle.

The Collect.

**G**Raunt, O mercifull God, that as thine holy  
Apostle Iames, leauing his father and all  
that he had, without delay was obedient vnto the  
calling of thy Sonne Jesus Christ, and followed  
him: So we forsaking all worldly & carnal affec-  
tions, may be euermore ready to follow thy com-  
mandements, through Jesus Christ our Lord.

## S. James the Apostle.

### The Epistle.

111.

**I**n those dayes came Prophets from the city of Hierusalem vnto Antioch. And there stood by one of them named Agabus, and signified by the spirit, that there should be great dearth thorowout all the world, which came to passe in the Emperors Claudius dayes. Then the Disciples, euery man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Iurie: which thing they also did, and sent it vnto the Elders by the hands of Barnabas and Saul. At the same time Herod the King stretched forth his hands to bere certaine of the Congregation. And he killed James the brother of John with the sword: and because he saw it pleased the Iewes, he proceeded further, and tooke Peter also.

### The Gospel.

**T**hen came to him the mother of Zebedees childzen, with her sonnes, worshipping him, and desiring a certaine thing of him. And he sayd vnto her, What wilt thou? Shee sayd vnto him, Graunt that these my two sonnes may sit, the one on thy right hand, and the other on the left in thy kingdom. But Iesus answered, and said, Ye wote not what ye aske. Are ye able to drinke of the cup that I shall drinke of: and to be baptized with the baptisme that I am baptized with? They said vnto him, We are. He said vnto them, Ye shall drinke in deede of my cup, and be baptized with the baptisme that I am baptized with: but to sit on my right



S. Bartholomew Apostle.

right hand and on my left, is not mine to giue, but it shall chance vnto them that it is prepared for of my Father. And when the ten heard this, they disdained at the two brethren. But Jesus called them vnto him, and said, We know that the Princes of the nations haue dominion ouer them, and they that are great men, exercise authoritie vpon them. It shall not be so among you. But whosoever will be great among you, let him be your minister, and whosoever will be chiefe among you, let him bee your seruant: Euen as the Sonne of man came not to bee ministred vnto, but to minister, and to giue his life a redemption for many.

¶ S. Bartholomew Apostle.

The Collect.

**O** Almighty and euerlasting God, which hast giuen grace to thine Apostle Bartholomew, truely to beleue and to preach thy word: graunt wee beseech thee, vnto thy Church, both to loue that hee beleueed, and to preach that hee taught, through Christ our Lord.

The Epistle.

**B**y the haundes of the Apostles were many signes and wonders shewed among the people: and they were all together with one accord in Salomons porch. And of other durst no man ioyne himselfe to them: Neuerthelesse the people magnified them. The number of them that beleueed in the Lord, both of men and women, grew more and more, insomuch that they brought the sicke

Actes 5.  
12.

### S. Bartholomew Apostle.

licke into the streets, and layd them on beds and couches, that at the least way the shadow of Peter when hee came by, might shadow some of them. There came also a multitude out of the Cities round about, vnto Iherusalem, bringing sicke folkes, and them that were vexed with vncleane spirits, and they were healed euery one.

The Gospel.

Luk. 22. 24

**A**ND there was a strife among them, which of them should seeme to be the greatest. And he sayd vnto them, The Kings of nations reigne ouer them, & they that haue authority vpon them, are called gracious Lords: but ye shall not so be. But he that is greatest among you, shall be as the yonger, and he that is chiefe, shalbe as he that doth minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as one that ministereth. We are they which haue binde with me in my temptations. And I appoint vnto you a kingdome as my Father hath appointed vnto me, that pee may eate and drinke at my Table in my kingdome, and sit on seates iudging the twelue tribes of Israel.

### S. Matthew Apostle.

The Collect.

**A**Lmighty God, which by thy blessed Son didst call Matthew from the receipt of Custom, to be an Apostle and Euangelist: Graunt vs grace to forsake all conetous desires and inordinate

## S. Matthew Apostle.

minate loue of riches, and to follow thy said sonne  
Jesus Christ, who liueth and raigneth with thee  
and the holy Ghost, &c.

### The Epistle.

**S**eeing that wee haue such an office, euen as 2. Cor. 4.  
1.  
God hath had mercy on vs, we goe not out of  
kind, but haue cast from vs the clokes of vnhone-  
stie, and walke not in crattinelle, neither handle  
wee the word of God deceitfully, vnto open the  
trueth, and report our selues to euery mans con-  
science in the sight of God. If our Gospel be yet  
hid, it is hid among them that are lost, in whō the  
god of this world hath blinded the minds of them  
which beleue not, lest the light of the Gospel of  
the glory of Christ (which is the image of God)  
should shine vnto them. For wee preach not our  
selues, but Christ Jesus to bee the Lord, and our  
selues your seruants for Jesus sake. For it is God  
that commandeth the light to shine out of darke-  
nesse, which hath shined in our hearts, for to giue  
the light of the knowledge of the glory of God, in  
the face of Jesus Christ.

### The Gospel.

**A**nd as Jesus passed forth from thence, he Mat. 9.  
9.  
saw a man (named Matthew) sitting at the  
receit of Customs: and he said vnto him, Follow  
me. And he arose, and followed him. And it came  
to passe, as Jesus sate at meat in his house, behold  
many Publicanes also & sinners that came, sate  
downe with Jesus and his Disciples. And when  
the



S. Michael and all Angels.

the Pharisees saw it, they said vnto his Disciples, Why eatest thou with Publicanes and sinners? But when Iesus heard that, he said vnto them, They that be strong need not the Physicion, but they that are sicke. Goe ye rather and learne what that meaneth: I will haue mercie, and not sacrifice, For I am not come to cal the righteous, but sinners to repentance.

¶ S. Michael and all Angels.

The Collect.

**E**uerlasting God, which hast ordeined and constituted the seruises of all Angels, & men in a wonderfull order, mercifully grant, that they which alway doe thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Iesus Christ our Lord.

The Epistle.

12 **T**here was a great battell in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his angels, and preuailed not, neither was their place found any more in heauen. And the great Dragon, that old serpent, called the Deuill and Satanas, was cast out, which deceiueth all the world. And hee was cast into the earth, and his Angels were cast out also with him. And I heard a loude voyce saying In heauen is now made saluation, and strength, and the kingdome of our God, and the power of his Christ, For the accuser of our brethren is cast downe, which accused them before God day and night.

S. Michael and all Angels.

night. And they ouercame him by the blood of the Lambe, and by the word of their testimony, and they loued not their liues vnto the death. Therefore reioyce ye heauens, and ye that dwell in them, Woe vnto the inhabitants of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospel.

**A**t the same time came the disciples vnto Mat. 18. 1  
Jesus, saying, Who is the greatest in the kingdome of heauen? Jesus called a child vnto him, and set him in the middelt of them, and sayde, Verily I say vnto you, except yee turne and become as childzen, yee shall not enter into the kingdome of heauen, whosoever therefore humbleth himselfe as this child, that same is the greatest in the kingdome of heauen. And whosoever receiue such a child in my Name, receiue me. But who so doeth offend one of these little ones which beleue in mee, it were better for him that a millstone were hanged about his necke, and that hee were drowned in the depth of the sea. Woe vnto the world because of offences, Necessary it is that offences come: but woe vnto that man by whom the offence cometh. Therefore if thy hand or thy foote hinder thee, cut them off, and cast them from thee, it is better for thee to enter into life halt or maymed, rather then thou shouldest (hauing two hands, or two feete) bee cast into euerlasting fire.

Saint Luke the Euangelist.

fire. And if thine eye offend thee, plucke it out  
and cast it from thee: It is better for thee to enter  
into life with one eye, rather then (hauing two  
eyes) to be cast into hell fire. Take heede that ye  
despise not one of these little ones: for I say vnto  
you that in heauen their Angels doe alwayes be-  
hold the face of my Father which is in heauen.

¶ S. Luke the Euangelist.

The Collect.

**A** Almighty God, which calledst Luke the  
Physitian, whose prayse is in the Gospel, to  
be a Physitian of the soule: it may please thee by  
the wholesome medicines of his doctrine, to heale  
all the diseases of our soules, through thy Sonne  
Iesus Christ our Lord.

The Epistle.

**W**atch thou in al things, suffer afflictions,  
doe the worke thoroughly of an Euange-  
list, fulfil thine office vnto the vttermost. Be sober  
For I am now ready to be offered, and the time of  
my departing is at hand. I haue fought a good  
fight, I haue fulfilled my course, I kept the  
faith. From henceforth there is layd vp for me a  
crowne of righteousnesse, which the Lord that is  
a righteous Judge shall giue mee at that day, not  
to mee onely, but to all them that loue his com-  
ming. Doe thy diligence that thou mayest come  
shorly vnto me. For Demas hath forsaken me,  
and loueth this present world, and is departed  
vnto Thessalonica, Crescens is gone to Galatia,  
Titus



## Saint Luke the Euangelist.

Thus vnto Dalmatia, onely Lucas is with mee, Take Marke and bring him with thee, for hee is profitable vnto me for the ministration. And Ty-chicus haue I sent vnto Ephesus. The cloke that I left at Troada with Carpus, when thou comest, bring with thee, and the bookes, but specially the parchment. Alexander the Copper Smith did me much euil, the Lord reward him according to his deeds: of whom be thou ware also, for hee hath greatly withstood our words.

### The Gospel.

**T**he Lord appointed other seventy (and two) Luk. 10:  
also, and sent them two & two before him into  
euery city and place, whither he himselfe would  
come. Therefore he said vnto them, The harvest  
is great, but the labourers are few. Pray ye there-  
fore the Lord of the harvest, to send forth laborers  
into his harvest. See your waies, behold, I send  
you forth as lambs among wolves. Beare no wal-  
let, neither scrip, nor shoes, and salute no man by  
the way. Into whatsoever house ye enter, first say,  
Peace be to this house. And if the sonne of peace  
be there, your peace shall rest vpon him, if not, it  
shal returne to you againe. And in the same house  
tarry still, eating and drinking such as they giue:  
for the labourer is worthy of his reward.

### ¶ Simon and Iude Apostles.

#### The Collect.

**A** Almighty God, which hast builded thy con-  
gregaton vpon the foundation of the Apo-  
stles

## Simon and Iude Apostles.

bles and Prophets, Iesus Christ himselfe being the head corner stone: Grant vs so to bee ioyned together in vnitie of spirit by their doctrine, that we may bee made an holy Temple acceptable to thee, through Iesus Christ our Lord.

### The Epistle.

Iude. 1

Iudas the seruant of Iesus Christ, the brother of James, to them which are called and sanctified in God the Father, & preserued in Iesus Christ: mercy vnto you & peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you that ye should continually labour in the faith which was once giuen vnto the Saints. For there are certaine vngodly men, craftily crept in, of which it was written aforetime vnto such iudgement: They turne the grace of God into wantonnes, and denie God (which is the only Lord) & our Lord Iesus Christ. My mind is therfore to put you in remembrance, for as much as yee once know this, how that the Lord (after that hee had deliuered the people out of Egypt) destroyed them which after beleueed not. The Angels also which kept not their first state, but left their owne habitation, he hath reserved in euerlasting chaines vnder darknesse, vnto the iudgement of the great day. Euen as Sodom and Gomorreh, and the cities about them, which in like manner defiled themselves with fornication, and followed strange flesh, are set forth for

## Simon and Iude Apostles.

an example, and suffer the paine of eternall fire. Likewise these being deceived by dreames, defile the flesh, despise rulers, and speake euill of them that are in authoritie.

### The Gospel.

**T**his command I you, that ye loue together. Iohn. 15. 12  
If the world hate you, ye know it hated me, before it hated you. If ye were of the world, the world would loue his owne: howbeit, because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I said vnto you, The seruant is not greater then the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But all these things will they doe vnto you for my Names sake, because they haue not known him that sent me. If I had not come & spoken vnto them, they should haue had no sin: but now haue they nothing to cloke their sin withall. He that hateth me, hateth my father also. If I had not done among the the works which none other man did, they should haue had no sinne: but now haue they both seene and hated, not onely mee, but also my Father. But this hapneth, that the saying might be fulfilled that is written in the Law, They hated me without a cause. But when the comforter is come whom I will send vnto you from the Father, (even the spirit of truth which proceedeth of the Father) he shall testifie of mee. And ye shall  
S beare



All Saints.

beare witnesse also, because yee haue beene with  
me from the beginning.

¶ All Saints.

The Collect.

**A**Lmighty God, which hast knit together thy  
elect in one Communion and fellowship, in  
the mystical body of thy Sonne Christ our Lord:  
grant vs grace so to follow thy holy Saints in  
all vertuous and godly liuing, that we may come  
to those unspeakeable ioyes, which thou hast pre-  
pared for them that vnfainedly loue thee, through  
Jesus Christ our Lord. Amen.

The Epistle.

**B**Ehold, I John saw another Angell ascend  
from the rising of the Sunne, which had the  
seale of the liuing God, and he cried with a loude  
voice to the foure Angels (to whom power was  
giuen to hurt the earth, and the sea) saying, Hurt  
not the earth, neither the sea, neither the trees, till  
we haue sealed the seruants of our God in their  
foreheads. And I heard the number of them  
which were sealed, and there were sealed an hun-  
dred & forty and foure thousand of all the tribes  
of the childzen of Israel.

Of the tribe of Iuda, were sealed xii. M.

Of the tribe of Reuben, were sealed xii. M.

Of the tribe of Gad, were sealed xii. M.

Of the tribe of Aser, were sealed xii. M.

Of the tribe of Nephtalim, were sealed xii. M.

Of the tribe of Manasses, were sealed xii. M.

Of

## All Saints.

Of the tribe of Simeon, were sealed xii. **¶**

Of the tribe of Leui, were sealed xii. **¶**

Of the tribe of Issachar, were sealed xii. **¶**

Of the tribe of Zabulon, were sealed xii. **¶**

Of the tribe of Ioseph, were sealed xii. **¶**

Of the tribe of Benjamin, were sealed xii. **¶**

After this I beheld, and loe, a great multitude (which no man can number) of all Nations, and people, and tongues, stood before the seate, and before the Lambe, clothed with long white garments, and Palmes in their hands, & cried with a loud voice, saying, Saluation be ascribed to him that sitteth vpon the seat of our God, and vnto the Lambe. And all the Angels stood in the compasse of the seate, & of the Elders, and the foure beasts, and fel before the seat on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanks, and honour, and power, and might, be vnto our God for euermore. Amen.

## The Gospel.

**I**esus seeing the people, went vp into a mountaine, and when he was set, his disciples came to him. And after that he had opened his mouth, he taught them, saying, Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they which hunger and thirst after righteousness, for they shall be satisfied. Blessed are the merci-

Mat. 5. 1.

## The Communion.

full, for they shall obtaine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousness sake, for theirs is the kingdome of heauen. Blessed are yee when men reuile you, and persecute you, and shall falsely say all manner of euil sayings against you for my sake: reioyce and be glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you.

## The order for the administration of the Lords Supper, or holy Communion.

**S**O many as intend to be partakers of the holy Communion, shall signifie their names to the Curate ouer night, or else in the morning afore the beginning of Morning prayer, or immediatly after.

And if any of those be an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed, the Curate hauing knowledge thereof, shall cal him, and aduertise him in any wise not to presume to the Lords Table, vntill he haue openly declared himselfe to haue truly repented, and amended his former naughty life, that the Congregation thereby may be satisfied, which afore were offended, and that he haue recompensed the parties whom he hath done wrong vnto, or at the least declare himselfe to be in full purpose so to doe, as soone as he conueniently may.

The same order shall the Curate vse with those betwixt whom he perceiuech malice and hatred to reigne, not suffering



## The Communion.

suffering them to be partakers of the Lords Table, vntill he know them to be reconciled. And if one of the parties so at variance be content to forgiue from the bottom of his heart, all that the other hath trespassed against him, and to make amends for that he himself hath offended, and the other partie wil not be perswaded to a godly vnitie, but remaine still in his frowardnesse & malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table hauing at the Communion time a faire white linnen cloth vpon it, shall stand in the body of the Church, or in the Chancell, where Morning prayer and Euening prayer be appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords prayer, with this Collect following.

## The Communion.

**A**lmaightie GOD, vnto whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughtes of our hearts by the inspiration of thy holy Spirit, that wee may perfectly loue thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

¶ Then shall the Priest rehearse distinctly all the ten Commandements, and the people kneeling shal after euery Commandement, aske God mercy for their transgression of the same, after this sort,

Minister.

**G**OD spake these words, and said, I am the Lord thy God: Thou shalt haue none o:  
the gods but me.

People

## The Communion.

People.

Lord haue mercy vpon vs, & encline our hearts  
to keepe this Law.

Minister.

Thou shalt not make to thy selfe any grauen  
image, nor the likenes of any thing that is in hea-  
uen aboue, or in the earth beneath, or in the water  
vnder the earth. Thou shalt not bow downe to  
them nor worship them: for I the Lord thy God  
am a ielous God, and visite the sinnes of the Fa-  
thers vpon the children, vnto the third and fourth  
generation of them that hate mee, and shew mer-  
cie vnto thousands in them that loue mee, and  
keepe my commandements.

People.

Lord haue mercy vpon vs, & encline our hearts  
to keepe this Law.

Minister.

Thou shalt not take the Name of the Lord thy  
God in vaine: for the Lord will not holde him  
guiltlesse that taketh his Name in vaine.

People.

Lord haue mercy vpon vs, & encline our hearts  
to keepe this Law.

Minister.

Remember that thou keepe holy the Sabbath  
day. Sixe daies shalt thou labour and doe all  
that thou hast to doe: but the seventh day is the  
Sabbath of the Lord thy God. In it thou shalt  
doe no manner of worke, thou, and thy sonne, and  
thy daughter, thy manservant, & thy maid servant  
thy

## The Communion.

thy cattell, and the stranger that is within thy gates. For in sixe daies the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day: wherefoze the Lord blessed the seuenth day, and hallowed it.

People.

Lord haue mercy vpon vs, & encline our hearts to keepe this Law.

Minister.

Honour thy father and thy mother, that thy daies may be long in the land which the Lord thy God giueth thee.

People.

Lord haue mercy vpon vs, & encline our hearts to keepe this Law.

Minister.

Thou shalt do no murder.

People.

Lord haue mercy vpon vs, & encline our hearts to keepe this Law.

Minister.

Thou shalt not commit adultery.

People.

Lord haue mercy vpon vs, & encline our hearts to keepe this Law.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, & encline our hearts to keepe this Law.



## The Communion.

Minister.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lord haue mercy vpon vs, & encline our hearts to keepe this Law.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his ore, nor his asse, nor any thing that is his.

People.

Lord haue mercy vpon vs, & encline our hearts to keepe this Law.

¶ Then shall follow the Collect for the day, with one of these two Collects following for the King, the Priest standing vp, and saying.

¶ Let vs pray.

**A** Almighty God, whose kingdome is euerlasting, and power infinite, haue mercy vpon the whole Congregation, and so rule the heart of thy chosen seruant Iames, our King and Governour, that he (knowing whose minister he is) may aboue all things seeke thy honour and glory, and that we his subiects (duly considering whose authority he hath) may faithfully serue, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, liueth and reigneth euer one God world without end. Amen.

Almightie

## The Communion.

**A**lmighty & everlasting God, we be taught by thy holy word, that the hearts of Kings are in thy rule & gouernance, and that thou doest dispose and turne them as it seemeth best to thy godly wisedome: we humbly beseech thee, so to dispose and gouerne the heart of James thy seruant our King and gouernour, that in all his thoughts, words & works, he may euer seeke thy honour and glory, and studie to preserve thy people committed to his charge, in wealth, peace, and godlinesse: grant this, O mercifull Father, for thy deare Sonnes sake Iesus Christ our Lord. Amen.

¶ Immediately after the Collects, the Priest shal read the Epistle, beginning thus.

The Epistle written in the Chap. of

¶ And the Epistle ended, hee shall say the Gospel, beginning thus,

The Gospel written in the Chap. of

¶ And the Epistle and Gospel being ended, shal bee said the Creede.

**I** beleue in one God the father Almighty, maker of heauen & earth, and of all things visible and inuisible: and in one Lord Iesus Christ, the only begotten son of God, begotten of his father before al wordes, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the father, by whom all things were made: who for vs men, and for our saluation, came down from heauen, and was incarnate by the holy Ghost of the Virgin Mary, and was made

## The Communion.

made man, and was crucified also for vs vnder Pontius Pilate. He suffered, and was buried, and the third day hee rose againe according to the Scriptures, and ascended into heauen, and sitteth on the right hand of the Father. And he shal come againe with glory to iudge both the quicke and the dead: whose kingdome shall haue none end. And I beleue in the holy Ghost, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleue one Catholike and Apostolique Church. I acknowledge one Baptisme for the remission of sins. And I looke for the resurrection of the dead, and the life of the world to come, Amen.

¶ After the Creed, if there bee no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authoritie.

¶ After Sermon, Homily, or exhortation, the Curate shall declare vnto the people, whether there bee any Holy daies, or fasting daies the weeke following, and earnestly exhort them to remember the poore, saying one or more of these sentences following, as he thinketh most conuenient by his discretion.

Matth. 5. **L**et your light so shine before men, that they may see your good works, and glorifie your Father which is in heauen.

Matth. 6. **L**ay not vp for your selues treasure vpon the earth, where the rust and moth doth corrupt, and where theues breake through and steale: but lay  
vp



## The Communion.

bp for your selues treasures, in heauen, where nei-  
ther rust nor moth doth corrupt, & where theues  
doe not breake through and steale.

Whatsoever ye would that men should doe vn- Math. 7.  
to you, euen so doe vnto them, for this is the Law  
and the Prophets.

Not euery one that saith vnto me, Lord, Lord, Math. 7.  
shall enter into the kingdome of heauen: but hee  
that doth the wil of my ffather which is in heauē.

Jache stood forth, and said vnto the Lord, Be- Luk. 19.  
hold, Lord, the halfe of my goods I giue to the  
pooze, and if I haue done any wrong to any man,  
I restore foure fold.

Who goeth a warfare at any time of his owne 1. Cor. 9  
cost: Who planteth a vineyard, and eateth not of  
of the fruit thereof: Or who feedeth a flocke, and  
eateth not of the milke of the flocke:

If we haue sown vnto you spirituall things, 1. Cor. 9.  
is it a great matter if we shall reape your worloly  
things:

Do ye not know that they which minister about 1. Cor. 9  
holp things, liue of the Sacrifice: and they which  
waite of the Altar, are partakers with the Altar:  
Euen so hath the Lord also ordained, that they  
which preach y Gospel, should liue of the Gospel.

He that soweth little, shall reape little: and he  
that soweth plenteously, shall reape plenteously. 1. Cor. 9.  
Let euery man doe according as he is disposed in  
his heart, not grudging, or of necessity, for God  
loueth a cheerefull giuer.

Let

## The Communion.

Gal. 6. Let him that is taught in the word, minister vnto him that teacheth, in all good things. Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape.

Gal. 6 While we haue time, let vs doe good vnto all men, and specially vnto them which are of the household of faith.

1. Tim. 6 Godlinesse is great riches, if a man be content with that he hath: for wee brought nothing into the world, neither may we carry any thing out.

1. Tim. 6 Charge them which are rich in this world, that they be readie to giue, and glad to distribute, laying vp in store for themselves a good foundation against the time to come, that they may attaine eternall life.

Heb. 6 God is not vnrightheous, that hee will forget your workes and labour that proceedeth of loue, which loue yee haue shewed for his Names sake, which haue ministered vnto the Saints, and yet doe minister.

Heb. 13 To doe good, and to distribute forget not, for with such sacrificis God is pleased.

1. Ioh. 3 Who so hath this worlds good, and seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

Tobit. 4 Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord shall not be turned away from thee.

Tobit. 4 Bee mercifull after thy power. If thou hast much, giue plenteously. If thou hast little, do thy diligence

## The Communion.

diligence gladly to giue of that little: for so gatherest thou thy selfe a good reward in the day of necessity.

He that hath pittie vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it shall be payed him againe. Pro. 19

Blessed be the man that prouideth for the sicke and needy: the Lord shall deliuer him in the time of trouble. Psal. 41

¶ Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mans boxe, and vpon the offering daies appointed. euery man and woman shall pay to the Curate the due and accustomed offerings. After which done, the Priest shall say.

¶ Let vs pray for the whole state of Christs Church militant heere in earth.

**A** Almighty and euerliuing God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thanks for all men: we humbly beseech thee, most mercifully (to accept our almes, and) to receiue these our prayers which we offer vnto thy diuine Maiestie, beseeching thee to inspire continually the vniuersall Church with the Spirit of truth, vnitie, and concord: and grant that all they that doe confesse thy holy Name, may agree in the truth of thy holy word, and liue in vnitie and godly loue. We beseech thee also to saue and defend all Christian Kings, Princes, and Gouvernours, and specially thy seruant Iames our King, that vnder him we

If there be no almes giuen vnto the poore then shall thy words (of accepting our almes) be left our vnsaid.



## The Communion.

we may be godly & quietly gouerned : and grant vnto his whole Councell, and to all that be put in authoritie vnder him, that they may truly and indifferently minister iustice, to the punishment of wickednesse and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heauenly father) to all Bishops, Pastours, and Curates, that they may both by their life and doctrine set forth thy true and liuely word, & rightly and duely administer thy holy Sacraments: and to all thy people giue thy heauenly grace, and specially to this congregation heere present, that with meeke hearts and due reuerence, they may heare and receiue thy holy word, truly seruing thee in holinesse and righteousnesse all the daies of their life. And we most humbly beseech thee of thy goodnesse, O Lord, to comfort and succour all them which in this transitory life bee in trouble, sorrow, need, sicknesse, or any other aduersity, Grant this, O father, for Iesus Christs sake our only Mediatour and Aduocate. Amen.

¶ Then shall follow this exhortation at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

**W**E be come together at this time (dearly beloued brethren) to feede at the Lords Supper, vnto the which in Gods behalfe I bid you all that be heere present, and beseech you for the Lord Iesus Christs sake, that ye will not refuse to come thereto, being so louingly called and bidden

## The Communion.

bidden of God himselfe. We know how gricuous  
and vnkinde a thing it is, when a man hath prepa-  
red a rich feast, decked his table with all kinde of  
prouision, so that there lacketh nothing but the  
ghestes to sit downe, and yet they which be called  
(without any cause) most vnthankfully refuse to  
come. Which if you in such a case would not be  
mooued? Who would not thinke a great iniurie  
and wrong done vnto him? Therfore most deare-  
ly beloued in Christ, take ye good heede, lest yee  
withdrawing your selues from this holy supper,  
prouoke Gods indignation against you. It is an  
easie matter for a man to say, I will not commu-  
nicate, because I am otherwise letted with world-  
ly businesse: But such excuses be not so easily ac-  
cepted and allowed before God. If any man say,  
I am a grievous sinner, and therefore am afraid to  
come: wherefore then do ye not repent & amend?  
When God calleth you, bee you not ashamed to  
say you will not come? When you should returne  
to God, will you excuse your selfe, and say that  
you be not readie? Consider earnestly with your  
selues, how little such fained excuses shall auaille  
before God. They y refused the feast in the Gos-  
pel, because they had bought a farme, or would  
trie their yokes of oxen, or because they were ma-  
ried, were not so excused, but counted unworthy  
of the heavenly feast. I for my part am heere pre-  
sent, and according to mine office I bid you in the  
name of God, I cal you in Christs behalf, I exhort  
you

## The Communion.

you as you loue your owne saluation, that ye will be partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeeld vp his soule by death vpon the Crosse for your healeth: Euen so it is your duty to receiue the Communion together in the remembrance of his death, as hee himselfe commanded. Now, if you will in no wise thus do, consider with your selues what great iniury you do vnto God, and how soe punishment hangeth ouer your heads for the same. And wheras you offend God so soe in refusing his holy banquet, I admonish, exhort and beseech you, that vnto this unkindnesse yee will not adde any more: which thing ye shall doe, if ye stand by as gazers and lookers on them that do communicate, and be not partakers of the same your selues. For what thing can this be accompted else, then a further contempt & unkindnesse vnto God: Truly it is a great vnthankfulnesse to say nay when yee be called, but the fault is much greater, when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pray you, what can this be els, but euē to haue the mysteries of Christ in derision: It is said vnto all, Take ye, and eate, Take and drinke yee all of this, Doe this in remembrance of me. With what face then, or with what countenance shall yee heare these words: What will this be else, but a neglecting, a despising, and mocking of the Testament of Christ: Wherefore rather then ye should so do, depart you hence,



## The Communion.

hence, and giue place to them that be godly disposed. But when you depart, I beseech you ponder with your selues, from whom ye depart. Ye depart from the Lords table, ye depart from your brethren, and from the banquet of most heavenly food. These things if ye earnestly consider, ye shal by Gods grace returne to a better mind, for y<sup>e</sup> obtaining wherof we shall make our humble petitions, while we shal receiue the holy Communion.

¶ And sometime shall be said this also, at the discretion of the Curate.

**D**earely beloued, for as much as our dutie is to render to Almighty God our heavenly father most hearty thanks, for that he hath giuen his Son our sauour Iesus Christ, not only to dy for vs, but also to be our spirituall food and sustenance, as it is declared vnto vs, as well by Gods word, as by the holy sacraments of his blessed body & blood, the which being so cōfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it unworthily: my duty is to exhort you to consider the dignity of the holy mystery, and the great peril of the unworthy receiuing therof, & so to search and examine your own cōsciences, as you should come holy and cleane to a most godly & heavenly feast, so that in no wise you come but in the marriage garment required of God in holy Scripture, and so come and be receiued, as wortheie partakers of such a heavenly table. The way & means thereto,

T

is,

## The Communion.

is : first to examine your liues & conuersation by the rule of Gods Commandements, and whereinsoeuer ye shall perceiue your selues to haue offended, either by will, worde, or deede, there bewaile your owne sinfull liues, and confesse your selues to almighty God, with ful purpose of amendment of life. And if you shall perceiue your offences to be such as be not only against God, but also against your neighbours : then yee shall reconcile your selues vnto them, ready to make restitution & satisfaction, according to y<sup>e</sup> vitermost of your powers, for all iniuries & wrongs done by you to any other, and likewise being ready to forgive other that haue offended you, as you would haue forgiveness of your offences at Gods hand : For otherwise the receiuing of y<sup>e</sup> holy Communion doeth nothing els but increasc your damnation. And because it is requisite that no man should come to the holy communion, but with a full trust in Gods mercy, & with a quiet conscience : therfore if there be any of you, which by the meanes aforesaid cannot quiet his owne conscience, but requireth further comfort or counsell, then let him come to me, or some other discrete & learned minister of Gods word, & open his griefe, that hee may receiue such ghostly counsel, aduise, and comfort, as his conscience may be relieved, and that by the ministry of Gods word he may receiue comfort, and the benefit of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfulnesse.

¶ Then

## The Communion..

¶ Then shall the Priest say this exhortation.

**D**earely beloued in the Lord, yee that minde to come to the holy Communion of the body and blood of our Saviour Christ, must consider what Saint Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, before they presume to eate of that bread, and drinke of that cup. For as the benefit is great, if with a true penitent heart and lively faith wee receiue that holy Sacrament (for then we spiritually eat the flesh of Christ & drinke his blood, then wee dwell in Christ and Christ in vs, we be one with Christ and Christ with vs:) so is the danger great, if we receiue the same vnworthily. For then wee bee guiltie of the body and blood of Christ our Saviour: we eate and drinke our owne damnation, not considering the Lords body: we kindle Gods wrath against vs: we prouoke him to plague vs with diuers diseases, and sundry kindes of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice or enuie, or in any other grievous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Judge therefore your selues (brethren) that ye be not iudged of the Lord. Repent you truly for your sinnes past: haue a lively and



## The Communion.

stedfast faith in Christ our Saviour. Amend your  
lives, & be in perfect charity with all men, so shal  
ye be meet partakers of these holy mysteries. And  
aboue all things, ye must giue most humble and  
heartly thanks to God the Father, the Son, and  
the holy Ghost, for the redemption of the world,  
by y<sup>e</sup> death & passion of our Saviour Christ, both  
God and man, who did humble himsefe, euen to  
the death vpon the Crosse, for vs miserable sin-  
ners, which lay in darknesse and shadow of death,  
that he might make vs the childezen of God, & ex-  
alt vs to euerlasting life. And to the end that we  
should alway remember the exceeding great loue  
of our Master and onely Saviour Iesus Christ,  
thus dying for vs, and the innumerable benefits  
which ( by his precious bloodshedding ) he hath  
obtained to vs: he hath instituted and ordained ho-  
ly mysteries, as pledges of his loue, and continu-  
all remembrance of his death, to our great and  
endlesse comfort. To him therefore with the Fa-  
ther, and the holy Ghost, let vs giue ( as we are  
most bounden ) continuall thanks, submitting  
our selues wholly to his holy will and pleasure,  
and studying to serue him in true holinesse and  
righteousnesse all the daies of our life.

¶ The shall the Priest say to them that come to receiue  
the holy Communion.

**Y**ou that do truely and earnestly repent you  
of your sinnes, and be in loue and charitie  
with your neighbours, and intend to leade a new  
life,

## The Communion.

life, following the Commandements of God, and walking from henceforth in his holy waies: Draw neere, and take this holy Sacrament to your comfort, make your humble confession to Almighty God, befoze this Congregation heere gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then shall this generall Confession be made in the name of all those that are minded to receiue the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.

**A** Almighty God, Father of our Lord Iesus Christ, maker of al things, Judge of al men, we knowledg and bewaile our manifold sinnes & wickednes, which we from time to time, most grievously haue committed by thought, word, and deed, against thy diuine Maiesty, prouoking most iustly thy wrath and indignation against vs. We do earnestly repent, and be heartily sorie for these our misdoings, the remembrance of them is grievous vnto vs, the burden of them is intollerable: Haue mercie vpon vs, haue mercie vpon vs, most mercifull Father, for thy Sonne our Lord Iesus Christs sake, forgiue vs all that is past, & grant that we may euer hereafter serue and please thee in newnesse of life, to the honour and glory of thy Name, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest, or the Bishop (being present) stand vp, and turning himselfe to the people, say thus.

**A 3**

Almightie

## The Communion.

**A**lmightie God our heavenly Father, who of his great mercy, hath promised forgiveness of sinnes to all them which with hearty repentance and true faith turne vnto him: Haue mercy vpon you, pardon and deliuer you from all your sinnes, confirme and strengthen you in all goodnesse, & bring you to euerlasting life, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest also say.

**H**eare what comfortable words our Saviour Christ saith to all that truely turne vnto him.

Come vnto me all that trauaile and bee heauie laden, and I will refresh you. So God loued the world, that he gaue his onely begotten Sonne, to the end that all that beleue in him, should not perish, but haue life euerlasting.

**H**eare also what S. Paul saith.

This is a true saying, and worthy of all men to bee receiued, that Iesus Christ came into the world to saue sinners.

**H**eare also what S. Iohn saith.

If any man sinne, wee haue an Aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes.

¶ After which the Priest shall proceede, saying.  
Lift vp your hearts.

Answer.

We lift them vp vnto the Lord.

Priest.

Let vs giue thanks vnto our Lord God.

Answer.



## The Communion.

Answer.

It is meete and right so to doe.

Priest.

It is very meete, right, and our bounden duetie, that wee should at all times, and in all places, giue thanks vnto thee, O Lord holy Father, Almighty euermlasting God.

¶ Here shall follow the proper Preface according to the time, if there be any specially appointed: or els immediately shall follow, Therefore with Angels and Archangels, and with &c.

### Proper Prefaces.

¶ Vpon Christmas day, and seuen dayes after.

**B**Ecause thou diddest giue Iesus Christ thine onely Sonne to bee borne as this day for vs, who by the operation of the holy Ghost, was made very man, of the substance of the Virgin Mary his mother, and that without spot of sin, to make vs cleane from all sinne. Therefore with Angels, and Archangels, &c.

¶ Vpon Easter day, and seuen dayes after.

**B**ut chiefly are we bound to praise thee, for the glorious resurrection of thy Sonne Iesus Christ our Lord: for hee is the very Paschal Lambe which was offered for vs, and hath taken away the sinnes of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euermlasting life. Therefore with Angels, and Archangels, &c.

## Proper Prefaces.

¶ Vpon the Ascention day, and seuen daies after.

**T**hrough thy most dearely beloued Sonne Iesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended vp into heauen to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glorie. Therefore with Angels, &c.

¶ Vpon Whitfunday, and fixe daies after.

**T**hrough Iesus Christ our Lord, according to whose most true promise the holy Ghost came downe this day from heauen, with a sudden great sound, as it had beene a mighty wind, in the likenesse of fierie tongues, lighting vpon the Apostles, to teach them, and to lead them to all truth, giuing them both the gift of diuers languages, and also boldnes with feruent zeale, constantly to preach the Gospel vnto all nations, whereby we are brought out of darknesse and errour, into the cleare light & true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

¶ Vpon the feast of Trinitie onely.

**I**t is very meet, right, & our bounden duty that we should at al times, & in al places giue thāks vnto thee, O Lord, Almighty & euerlasting God, which art one God, one Lord, not one only person but thzee persons in one substāce. For that which we belecue of the glory of the father, the same we belecue of the Son, and of the holy Ghost without any difference, or inequalitye. Therefore, &c.

¶ After

## The Communion.

¶ After which Prefaces, shall follow immediately.

**T**herefore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praising thee, and saying, Holy, holy, holy, Lord God of hostes. Heauen and earth are full of thy glorie, Glorie be to thee, O Lord most high.

¶ Then shall the Priest kneeling downe at Gods board, say in the name of all them that shall receiue the Communion, this prayer following.

**V**Ve doe not presume to come to this thy table (O merciful lord) trusting in our owne righteousness, but in thy manifold & great mercies. We be not worthy so much as to gather by the crumbe vnder thy table. But thou art the same Lord, whose propertie is alwaies to haue mercy: grant vs therefore gracious Lord, so to eate the flesh of thy deare son Iesus Christ, and to drinke his blood, that our sinful bodies may be made cleane by his bodie, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs. Amen.

¶ Then the Priest standing vp, shall say as followeth.

**A**lmightie God our heauenly father, which of thy tender mercy diddest giue thine only sonne Iesus Christ to suffer death vpon the crosse for our redemption, who made there (by his one oblation of himselfe once offered) a full, perfect, and sufficient sacrifice, oblation, & satisfaction for the sins of the whole world, and did institute and  
in



## The Communion.

in his holy Gospel command vs to continue a perpetuall memorie of that his precious death, vntill his comming againe: Heare vs, O mercifull Father, we beseech thee, and graunt that wee, receiuing these thy creatures of bread and wine, according to thy Sonne our Saviour Iesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed, tooke bread, & when he had giuen thanks, hee brake it, and gaue it to his Disciples, saying, Take, eate, this is my body, which is giuen for you, doe this in remembrance of me. Likewise after Supper he tooke the cup, and when he had giuen thanks, he gaue it to them, saying, Drinke ye all of this, for this is my blood of the new Testament which is shed for you, and for many, for the remission of sinnes: doe this as oft as yee shall drinke it, in remembrance of me.

¶ Thentshall the Minister first receiue the Communion in both kinds himselte, and next deliuer it to other Ministers (if any be there present) that they may helpe the chiefe Minister, and after, to the people in their hands, kneeling. And when hee deliuereth the bread, he shall say.

The body of our Lord Iesus Christ which was giuen for thee, preserve thy body and soule into euerlasting life: and take and eate this in remembrance that Christ died for thee, and feede on him in thine heart by faith with thankesgiuing.

¶ And the Minister that deliuereth the Cup, shall say.  
The

## The Communion.

The blood of our Lord Iesus Christ which was shed for thee, preserve thy body and soule into euerlasting life: and drinke this in remembrance that Christs blood was shed for thee, and be thankfull.

¶ Then shall the Priest say the Lords prayer, the people repeating after him euery petition.

¶ After shall be said as followeth.

**O** Lord and heauenly Father, we thy humble seruants entirely desire thy Fatherly goodnesse, mercifully to accept this our sacrifice of praise and thanksgiuing, most humbly beseeching thee to graunt, that by the merits and death of thy Sonne Iesus Christ, and through faith in his blood, we and all thy whole Church may obtaine remission of our sinnes, and all other benefits of his passion. And here wee offer and present vnto thee, O Lord, our selues, our soules and bodies, to bee a reasonable, holy, & liuely sacrifice vnto thee, humbly beseeching thee, that all we which be partakers of this holy Communion, may bee fulfilled with thy grace and heauenly benediction. And although wee be vnworthy, through our manifold sinnes, to offer vnto thee any sacrifice: yet we beseech thee to accept this our bounden duetie and seruice, not weighing our merits, but pardoning our offences, through Iesus Christ our Lord, by whom and with whom, in the unitie of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, world without end, Amen.

¶ Or

## The Communion.

¶ Or this.

**A**lmightie and euerliuing God, we most hartily thank thee, for that thou dost vouchsafe to feede vs which haue onely receiued these holy mysteries, with the spiritual food of the most precious bodie & blood of thy Sonne our Saviour Iesus Christ, and dost assure vs thereby of thy fauour and goodnesse toward vs, and that we be verie members incorporate in thy mysticall bodie, which is the blessed company of all faithful people, and be also heires through hope, of thy euerlasting Kingdome, by the merits of the most precious death and passion of thy deare Sonne: We now most humbly beseech thee, O heauenly father, so to assist vs with thy grace, that we may continue in that holy fellowship, and doe all such good workes as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee, and the holy Ghost, be all honour and glory, world without end. Amen.

¶ Then shall be said or sung.

**G**lorie be to God on high, and in earth peace, good will towards men. We praise thee, we blesse thee, we worship thee, we glorifie thee, we giue thanks to thee for thy great glorie, O Lord God heauenly King, God the Father Almighty, O Lord the only begotten Sonne Iesu Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercy vpon vs, Thou that takest away  
away



## The Communion.

way the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the right hand of God the father, haue mercy vpon vs, for thou onely art holy, thou only art the Lord, thou onely O Christ, with the holy Ghost, art most high in the glory of God the Father. Amen.

¶ Then the Priest, or the Bishop, if he be present, shall let them depart with this blessing.

**T**he peace of God which passeth all vnderstanding, keepe your hearts & minds in the knowledge and loue of God, and of his Sonne Iesus Christ our Lord: and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you alwaies. Amen.

¶ Collects to be said after the offertory, when there is no Communion, euery such day one. And the same may be said also as often as occasion shall serue, after the Collects either of Morning and Euening prayer, Communion or Letany, by the discretion of the Minister.

**A**ssist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants towards the attainement of euerlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and readie helpe, through Christ our Lord. Amen.

**O** Almighty Lord & euerlasting God, vouchsafe, we beseech thee, to direct, sanctify, and  
gouerne

## The Communion.

gouerne both our hearts and bodie in the wayes of thy lawes, and in the workes of thy commandments, that through thy most mighty protection, both here and euer, we may be preserved in body and soule, through our Lord and Saviour Iesus Christ. Amen.

**G** Raunt we beseech thee Almighty God, that the wordes which wee haue heard this day with our outward eares, may through thy grace bee so graffed inwardly in our hearts, that they may bring forth in vs the fruite of good liuing, to the honor and praise of thy Name, through Iesus Christ our Lord. Amen.

**P** Reuent vs, O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtaine euerlasting life, through Iesus Christ our Lord. Amen.

**A** Lmighty God, the fountaine of all wisdom, which knowest our necessities before we aske, and our ignorance in asking: we beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthinesse we dare not, and for our blindnesse we cannot aske, vouchsafe to giue vs, for the worthinesse of thy Sonne Iesus Christ our Lord. Amen.

Lmighty God, which hast promised to heare the petitions of them that aske in thy Sons Name,

## The Communion.

¶ Name, we beseech thee mercifully to encline thine eares to vs that haue made now our prayers and supplications vnto thee, & grant that those things which wee haue faithfully asked according to thy will, may effectually bee obtained, to the reliefe of our necessity, and to the setting forth of thy glory, through Iesus Christ our Lord. Amen.

¶ Vpon the holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer (for the whole state of Christs Church militant here in earth) and one or mo of these Collects before rehearsed, as occasion shall serue.

¶ And there shal be no celebration of the Lords Supper, except there be a good number to communicate with the Priest according to his discretion.

¶ And if there be not aboute twenty persons in the Parish of discretion to receiue the Communion, yet there shal bee no Communion, except foure or three at the least communicate with the Priest.

¶ And in Cathedrall and Collegiat Churches, where bee many Priests and Deacons, they shall all receiue the Communion with the Minister, euery Sunday at the least, except they haue a reasonable cause to the contrary.

¶ And to take away the superstition, which any person hath or might haue in the bread and wine, it shall suffice that the bread bee such as is vsuall to bee eaten at the table with other meates, but the best and purest wheate bread that conueniently may be gotten. And if any of the bread and wine remaine, the Curate shall haue it to his owne vse.

¶ The bread and wine for the Communion shall be provided by the Curate and the Churchwardens, at the charges



## The Communion.

charges of the Parish, and the Parish shall be discharged of such summes of Money or other dueties, which hitherto they haue paid for the same by order of their houses euery Sunday.

¶ And note that euery Parishioner shall communicate at the least three times in the yeere, of which Easter to be one, and shall also receiue the Sacraments and othor rites, according to the order in this booke appointed. And yeerely at Easter, euery Parishioner shall reckon with his Parson, Vicar, or Curate, or his or their deputy or deputies, and pay to them, or him all Ecclesiasticall dueties, accustomedly due, then and at that time to be paide.

## The ministration of Baptisme to be vsed in the Church.

**I**T appeareth by ancient writers, that the Sacrament of Baptisme in the old time was not commonly ministred but at two times in the yere: At Easter, and Whitsuntide. At which times it was openly ministred in the presence of all the Congregatiō. Which custome now being growen out of vse (although it cannot for many considerations be well restored againe) it is thought good to follow the same as neere as conueniently may be. Wherefore the people are to be admonished, that it is most conuenient that Baptisme should not be ministred but vpon Sūdayes and other holy dayes, when the most number of people may come together, as well for that the Congregation there present may testifie the receiuing of them that bee newly baptized, into the number of Christs Church, as also because in the Baptisme of Infants, euery man present may be put in remembrance of his owne profession made to God in his Baptisme. For which cause also it is expedient that Baptisme bee ministred in the English tongue. Neuerthelesse (if necessitie so require) children may at all times be baptized at home.

¶ Publique

## Publique Baptisme.

¶ When there are children to be baptized vpon the Sunday or holy day, the parents shall giue knowledge ouer night, or in the morning afore the beginning of Morning prayer, to the Curate. And then the godfathers, godmothers, and people, with the children, must bee ready at the Font, either immediatly after the last Lesson at Morning prayer, or els immediatly after the last Lesson at Euening prayer, as the Curate by his discretion shall appoint. And then standing there, the Priest shall aske whether the children be baptized, or no. If they answer, No: then shall the Priest say thus.

**D**earely beloued, forasmuch as all men be conceiued and bozne in sinne, & that our Sauour Christ sayth, None can enter into the kingdome of God, except he be regenerate and bozne anew of water and of the holy Ghost: I beseech you to call vpon God the Father through our Lord Iesus Christ, that of his bounteous mercy hee will grant to these childzen that thing, which by nature they cannot haue, that they may bee baptized with water and the holy Ghost, and receiued into Christes holy Church, and be made liuely members of the same.

¶ Then shall the Priest say.

¶ Let vs pray.

**A**lmighty and euerlasting God, which of thy great mercy diddest saue Noe and his family in the Arke from perishing by water, and also didst safely leade the childzen of Israel thy people through the red sea, figuring therby thy holy baptism:

## Publique Baptisme.

tilme, and by the Baptisme of thy welbeloued Sonne Iesus Christ, dost sanctifie the flood Iordane, and all other waters to the mysticall washing away of sinne: We beseech thee for thine infinite mercies, that thou wilt mercifully looke vpon these childezen, sanctifie them, and wash them with the holy Ghost, that they being deliuered from thy wrath, may be receiued into the Arke of Christs Church, and being stedfast in faith, ioyfull through hope, and rooted in charitie, may so passe the waues of this troublesome world, that finally they may come to the land of everlasting life, there to reigne with thee world without end, through Iesus Christ our Lord. Amen.

**A** Linighty and immortall God, the ayd of all that need, the helper of all that flee to thee for succour, the life of them that beleue, and the resurrection of the dead: We call vpon thee for these infants, that they comming to thy holy Baptisme, may receiue remission of their sinnes by spirituall regeneration. Receiue them (O Lord) as thou hast promised by thy welbeloued Sonne, saying, Aske, and you shall haue, seeke, and you shall finde, knocke, and it shall be opened vnto you. So giue now vnto vs that aske, let vs that seeke finde, open the gate vnto vs that knocke, that these infants may enjoy the cuerlasting benediction of thy heauenly washing, and may come to the eternall kingdome which thou hast promised by Christ our Lord, Amen.

¶ Then



## Publique Baptisme.

¶ Then shall the Priest say.

**H**eare the words of the Gospel written by S.  
Marke in the tenth Chapter.

**A**t a certaine time they brought children to  
Christ, that he should touch them: and his  
disciples rebuked those that brought them. But  
when Jesus saw it, he was displeased, and said un-  
to them, Suffer little children to come vnto me,  
and forbid them not, for to such belongeth þ king-  
dome of God. Verily I say vnto you, whosoever  
doth not receiue the kingdome of God as a little  
childe, he shall not enter therein. And when he had  
taken them vp in his armes, he put his hands vp-  
on them, and blessed them.

Marke  
10.

¶ After the Gospel is read, the Minister shal make this  
briefe exhortation vpon the words of the Gospel.

**F**riends you heare in this Gospel the words  
of our Saviour Christ, that hee commaunded  
the children to be brought vnto him, how he bla-  
med those that would haue kept them from him,  
how he exhorteeth all men to follow their innocen-  
cy. You perceiue how by his outward gesture and  
deed, he declared his good will toward them. For  
he embraced them in his armes, he layd his hands  
vpon them, and blessed them. Doubt ye not there-  
fore but earnestly beleue, that he will likewise fa-  
uourably receiue these present infants, that he wil  
embrace them with þ armes of his mercy, that he  
will giue vnto them the blessing of eternal life, and  
make the partakers of his euermoring kingdome.

## Publique Baptisme.

¶ Therefore we being thus perswaded of the good wil of our heauenly Father toward these infants, declared by his Sonne Iesus Christ, and nothing doubting, but that he fauourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme: let vs faithfully and deuoutly giue thanks vnto him, and say.

**A** Almighty and everlasting God, heauenly Father, we giue thee humble thankes, that thou hast vouchsafed to call vs to the knowledge of thy grace & faith in thee: Increase this knowledge, and confirme this faith in vs evermore: Giue thy holy Spirit to these infants, that they may be bozne againe, and be made heires of everlasting saluation, through our Lord Iesus Christ, who liueth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then the Priest shall speake vnto the Godfathers and Godmothers on this wise.

**W** Elbeloued friends, yee haue brought these children here to be baptized, yee haue prayed that our Lord Iesus Christ would vouchsafe to receiue them, to lay his handes vpon them, to blesse them, to release them of their sins, to giue them the kingdome of heauen, and everlasting life. We haue heard also that our Lord Iesus Christ hath promised in his Gospel, to graunt all these things that yee haue prayed for: which promise he for his part will most surely keepe and performe. ¶ Therefore after this promise made  
by

## Publique Baptisme.

by Christ, these Infants must also faithfully for their part, promise by you that bee their suerties, that they will forsake the deuill and all his works, and constantly beleue Gods holy word, and obediently keepe his commandements.

¶ Then shall the Priest demaund of the Godfathers and Godmothers these questions following.

**D**oest thou forsake the deuill & all his works, the vaine pompe & glorie of the world, with all couetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I forsake them all.

Minister.

Doest thou beleue in God the Father Almighty, maker of heauen and earth? And in Iesus Christ his onely begotten Sonne our Lord? And that he was conceived by the holy Ghost, borne of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead and buried, that hee went downe into hell, and also did rise againe the thirde day, that he ascended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence shall come againe at the end of the world, to iudge the quicke and the dead? And doest thou beleue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the remission of sinnes, the resurrection of the flesh, and euerlasting life after death?



## Publique Baptisme.

All this I steadfastly beleeeue.

Minister.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

Then shall the Priest say.

**O** Mercifull God, grant that the old Adam in these children may be so buried, that the new man may be raised up in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the spirit, may liue and grow in them. Amen.

Grant that they may haue power and strength to haue victorie, and to triumph against the deuill, the world and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our Office and ministry, may also be endued with heauenly vertues, and euerlastingly rewarded through thy mercy, O blessed Lord God, who doest liue and gouerne all things, world without end. Amen.

**A** Almighty euerliuing God, whose most dearly beloued Sonne Iesus Christ, for the forgiveness of our sinnes, did shed out of his most precious side both water and blood, & gaue commandment to his disciples, that they should go teach all Nations, and baptize them in the Name of the Father, the Sonne, & of the holy Ghost: Regard we beseech thee, the supplications of thy Congregation,

## Publique Baptisme.

gation, and grant that all thy seruants which shall be baptized in this water, may receiue the fulnesse of thy grace, and euer remaine in the number of thy faithfull and elect childezen, through Iesus Christ our Lord. Amen.

¶ Then the Priest shall take the childe in his hands, and aske the name. And naming the childe, shall dip it in the water, so it be discreetly and warily done, saying,

N. **I** Baptize thee in the Name of the Father, and of the Son, & of the holy Ghost. Amen.

¶ And if the child be weake, it shall suffice to powre water vpon it, saying the foresaid words.

N. **I** Baptize thee in the Name of the Father, and of the Son, & of the holy Ghost. Amen.

¶ Then the Priest shall make a crosse vpon the childes forehead, saying,

**W**E receiue this childe into the Congregation of Christs flocke, and doe signe him with the signe of the Crosse, in token that hereafter hee shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight vnder his banner, against sinne, the world, and the deuill, and to continue Christs faithfull souldier and seruant vnto his liues end. Amen.

¶ Then the Priest shall say.

**S**eeing now dearely beloued brethren, that these childezen bee regenerate, and grafted into the body of Christs Congregation, let vs giue thanks vnto God for these benefits, and with one accord make our prayers vnto Almighty God,

## Publique Baptisme.

that they may leade the rest of their life according to this beginning.

¶ Then shall be sayd.

Our Father which art in heauen, &c.

¶ Then shall the Priest say.

**W**E peeld thee heartie thanks, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receiue him for thine own child by adoption, and to incorporate him into thy holy Congregation. And humbly we beseech thee to graunt, that hee being dead vnto sinne, and liuing vnto righteousness, and being buried with Christ in his death, may crucifie the olde man, and utterly abolish the whole body of sinne, that as hee is made partaker of the death of thy Sonne, so he may be partaker of his resurrection, so that finally, with the residue of thy holy Congregation, hee may be inheritor of thine everlasting kingdom, through Christ our Lord, Amen.

¶ At the last end, the Priest calling the Godfathers and Godmothers together, shall say this exhortation following.

**F**Orasmuch as these children haue promised by you to forsake the deuill and all his workes, to beleue in God, and to serue him: you must remember, that it is your parts and duties to see that these infants be taught, so soone as they shall bee able to learne, what a solemne vow, promise, and profession they haue made by you. And that they may know these things the better, yee shall call



## Private Baptisme.

cal vpon them to heare Sermons, and chiefly you shall prouide that they may learne the Creed, the Lords prayer, and the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleue to his soules health, and that these childezen may be ver-  
tuously brought vp, to leade a godly and a Christi-  
an life, remembriug alwayes that Baptisme doth represent vnto vs our profession, which is to fol-  
low the example of our Sauour Christ, and bee made like vnto him, that as he died and rose again for vs, so should wee which are baptized, die from sinne, and rise againe vnto righteousnesse, conti-  
nually mortifying all our euill and corrupt affecti-  
ons, and daily proceeding in all vertue and godli-  
nesse of liuing.

¶ The Minister shall command that the children bee brought to the Bishop, to be confirmed of him, so soone as they can say in their vulgar tongue, the Articles of the faith, the Lords prayer, & the x. Commandements, and be further instructed in the Catechisme, let toorth for that purpose, according as it is there expressed.

¶ Of them that are to be baptized in,  
priuate houses in time of necessitie, by  
the Minister of the Parish, or any other  
lawfull Minister, that can be procured.

THE Pastours and Curates shall often admonish the people, that they deferre not the baptisme of infants any longer then the Sunday or other holy day next after the childe be borne, vnlesse vpon a great and reasonable cause declared to the Curate, and by him approued.

And

## Private Baptisme.

And also they shall warne them, that without great cause and necessitie, they procure not their children to bee baptized at home in their houses. And when great need shall compell them so to doe, then Baptisme shalbe administred on this fashion.

First, let the lawfull Minister and them that be present, call vpon God for his grace, and say the Lords prayer, if the time wil suffer. And then the child being named by some one that is present, the said lawfull minister shal dip it in water, or powre water vpon it, saying these words.

**N**I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And let them not doubt, but that the childe so baptized, is lawfully and sufficiently baptized, and ought not to be baptized againe. But yet neuertheless, if the child which is after this sort baptized, doe afterward liue, it is expedient that it be brought into the Church, to the intent that if the Priest or Minister of the same Parish did himselfe baptize that childe, the Congregation may be certified of the true forme of Baptisme by him priuately before vsed. Or if the childe were baptized by any other lawful Minister, that the Minister of the Parish, where the childe was borne or christened, shall examine & trie, whether the childe be lawfully baptized or no. In which case, if those that bring any childe to the Church, doe answer that the same childe is alreadie baptized, then shal the Minister examine them further, saying,

By whom was the childe baptized?

Who was present when the childe was baptized?

And because some things essentiall to this Sacrament, may happen to be omitted through feare or haste in such times of extremitie: therefore I demaund further of you,

With

## Private Baptisme.

With what matter was the childe baptized?

With what words was the childe baptized?

Whether thinke you the childe to be lawfully, and perfectly baptized?

¶ And if the Minister shall finde by the answeres of such as bring the childe, that all things were done as they ought to bee; then shall not hee christen the childe againe, but shall receiue him as one of the flocke of the true Christian people, saying thus.

**I** Certifie you, that in this case all is wel done, and according vnto due order, concerning the Baptizing of this childe, which being borne in originall sin, and in the wrath of God, is now by the ladder of regeneration in Baptisme, receiued into the number of the children of God, and heires of everlasting life. For our Lord Iesus Christ doeth not deny his grace and mercy vnto such infants, but most louingly both call them vnto him, as the holy Gospel doth witnes to our comfort, on this wise.

**A**t a certaine time they brought children vnto Christ, that he should touch them, and his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto mee, & forbid them not, for to such belongeth the kingdom of God. Verily I say vnto you, whosoever doeth not receiue the kingdom of God as a little childe, hee shall not enter therein. And when hee had taken them vp in his armes, he put his hands vpon them, and blessed them.

Mar. 10.

13.

¶ After



## Private Baptisme.

¶ After the Gospel is read, the Minister shall make this briefe exhortation vpon the words of the Gospel.

**F**RIENDS, you heare in this Gospel the wordes of our Saviour Christ, that hee commanded the children to be brought vnto him, how hee blamed those that would haue kept them from him, how he exhorteeth all men to follow their innocencie. You perceiue how by his outward gesture & deed he declared his good will towards them. For he embraced them in his armes, he layd his hands vpon them, and blessed them. Doubt ye not therefore, but earnestly beleue, that hee hath likewise fauourably receiues this present infant, that hee hath embraced him with the armes of his mercy, that he hath giuen vnto him the blessing of eternal life, & made him partaker of his euerylasting kingdome. Wherefore wee being thus perswaded of the good will of our heauenly Father, declared by his Sonne Iesus Christ, towards this infant, let vs faithfully and deuoutly giue thanks vnto him, and say the praier which the Lord himself taught, and in declaration of our faith, let vs recite the Articles contained in our Creed.

¶ Here the Minister, with the Godfathers and Godmothers shall say.

**O**ur Father which art in heauen, &c.

¶ Then shall the Priest demaund the name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this childe forsake  
the

## Private Baptisme.

the deuill and all his workes, the baine pompe and glory of the world, with all the couetous desires of the same, the carnall desires of the flesh, and not to follow and be led by them :

Answer.

I forsake them all.

Minister.

Doest thou in the name of this childe professe this faith, to beleue in God the Father almighty, maker of heauen and earth : And in Iesus Christ his onely begotten Sonne our Lord : And that he was conceiued by the holy Ghost, borne of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead & buried, that he went downe into hell, and also did rise againe the third day, that he ascended into heauen, and sitteth at the right hand of God the father Almighty, and from thence hee shall come againe at the ende of the world to iudge the quicke and the dead : And doe you in his name beleue in the holy Ghost, the holy Catholique Church, the Cōmunion of Saints, the remission of sinnes, resurrection, and euerlasting life after death :

Answer.

All this I stedfastly beleue.

¶ Let vs pray.

**A**lmighty and euerlasting God, heauenly Father, we giue thee humble thanks, for that thou hast vouchsafed to call vs to the knowledge of thy grace, & faith in thee : Encrease this know-

### Private Baptisme.

knowledge, and confirme this faith in vs evermore, giue thy holy Spirit to this infant, that hee being bozne againe, and being made heire of everlasting saluation, through our Lord Iesus Christ, may continue thy seruant, and attain thy promise, through y<sup>e</sup> same our Lord Iesus Christ thy Son, who liueth and reigneth with thee in the vnitie of the same holy Spirit everlastingly. Amen.

¶ Then shall the Minister make this exhortation to the Godfathers and Godmothers.

**F**oasmuch as this childe hath promised by you, to forsake the deuill and all his workes, to beleue in God, and to serue him: you must remember that it is your part and duettie to see that this infant be taught, so soone as hee shall bee able to learne, what a solemne vow, promise, and profession he hath made by you. And that he may know these things the better, ye shall call vpon him to heare Sermons, and chiefly ye shall prouide that he may learne the Creed, the Lords praier, and the tenne Commandements in the English tongue, and all other things which a Christian man ought to know and beleue to his soules health, and that this childe may be vertuously brought vp, to leade a godly and a Christian life, remembering alway that Baptisme doeth represent vnto vs our profession, which is to follow the example of our Saviour Christ, and be made like vnto him, that as hee died and rose againe for vs, so should we which are bapti-



## Private Baptisme.

baptized, die from sinne, and rise againe unto righteousness, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlinesse of liuing.

## ¶ And so forth, as in Publique Baptisme.

¶ But if they which bring the Infants to the Church, doe make such vncertaine answeres to the Priests questions, as that it cannot appeare, that the childe was baptized with water, In the Name of the Father, and of the Sonne, and of the holy Ghost, which are essential parts of Baptisme: Then let the Priest baptize it in forme aboue written, concerning Publique Baptisme, sauing that at the dipping of the childe in the Font, hee shall vse this forme of words.

**I**f thou be not baptized already, **I**n. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

## ¶ The order of Confirmation, or laying on of hands vpon children baptized, and able to render an accompt of their Faith, according to the Catechisme following.

**T**O the ende that Confirmation may bee ministred to the more edifying of such as shall receiue it, (according to Saint Pauls doctrine, who teacheth that all things should bee done in the Church to the edification of the same) it is thought good that none hereafter shall bee confirmed, but such as can say in their mother tongue the Articles of the faith, the Lords prayer, and the ten Commaundements, and can also answer to such questions of this short Catechisme, as the Bishop (or such

## Confirmation.

such as he shall appoint) shall by his discretion appoynt them in. And this order is most convenient to be observed for diuers considerations.

First, because that when children come to the yeeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselues with their owne mouth, and with their owne consent, openly before the Church, ratifie and confirme the same: and also promise that by the grace of God, they will euermore endeouour themselues faithfully to obserue and keepe such things, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as Confirmation is ministred to them that be baptized, that by imposition of hands and prayer, they may receiue strength and defence against all temptations to sinne, and the assaults of the world and the deuill, it is most meet to be ministred when children come to that age, that partly by the frailtie of their owne flesh, partly by the assaults of the world and the deuill, they begin to be in danger to fall into fundry kindes of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past, whereby it was ordeined that Confirmation should be ministred to them that were of perfect age, that they being instructed in Christes Religion, should openly professe their owne faith, and promise to be obedient vnto the will of God.

And that no man shall thinke that any detriment shall come to children by deferring of their Confirmation, he shall know for trueth, that it is certaine by Gods word, that children being baptized, haue all things necessarie for their saluation, and be vndoubtedly saued.

**A Catechisme, that is to say, An instruction to be learned of euerie child, before hee be brought to be confirmed by the Bishop.**

**Question.**

**W**hat is your Name?

**Answer.**

**M. or M.**

**Question.**

**Who gaue you this name?**

**Answer.**

**My Godfathers and Godmothers in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heauen.**

**Question.**

**What did your Godfathers and Godmothers then for you?**

**Answer.**

**They did promise and vow thre things in my name. First, that I should forsake the deuill and all his works, the pomps, and vanities of the wicked world, and all the sinfull lustes of the flesh. Secondly, that I should beleue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy will and commandments, and walke in the same all the daies of my life.**

**Question.**

**Drest thou not thinke that thou art bound to beleuee, & to do as they haue promised for thee?**

**X**

**Answer.**



## The Catechisme.

Answer.

Yes verily: and by Gods helpe so I will. And I heartily thanke our heavenly Father, that hee hath called mee to the state of saluation, through Iesus Christ our Saviour. And I pray God to giue mee his grace, that I may continue in the same vnto my liues end.

Question.

Rehearse the Articles of thy beleefe.

Answer.

**I** Beleeue in God, the Father Almighty, maker of heauen and earth: and in Iesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, borne of the Virgin Mary, suffered vnder Pontious Pilate, was crucified, dead & buried, he descended into hell, the third day he rose againe from the dead, he ascended into heauen, and sitteth at the right hand of God the Father Almighty, from thence hee shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Question.

What doest thou chiefly learne in these Articles of thy beleefe?

Answer.

First I learne to beleeue in God the Father, who hath made me and all the world.

Secondly in God the Sonne, who hath redeemed me and all mankind.

Thirdly,

## The Catechisme.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said, that your Godfathers and Godmothers did promise for you, that you should keepe Gods Commandements.

Tell me how many there be:

Answer.

Ten.

Question.

Which be they?

Answer.

**T**he same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt haue none other Gods but me.

ii. Thou shalt not make to thy selfe any grauen image; nor the likenesse of any thing that is in heaue above, or in y<sup>e</sup> earth beneath, or in the water vnder y<sup>e</sup> earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a iealous God, & visite the sins of the fathers vpon the children, vnto the third & fourth generation of them that hate me, & shew mercy vnto thousands in the that loue me, & keepe my commandements.

iii. Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

iiii. Remember that thou keepe holy the Sab:

## The Catechisme.

both day. Sixe daies shalt thou labour and doe all that thou hast to doe : but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy maid seruant, thy cattell, and the stranger that is within thy gates : For in sixe daies the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and hallowed it.

v. Honour thy father and thy mother, that thy daies may be long in the land which the Lord thy god giueth thee.

vi. Thou shalt do no murder.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnesse against thy neighbour.

x. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his ore, nor his asse, nor any thing that is his.

### Question.

What doest thou chiefly learne by these Commandements ?

### Answer.

I learne two things : My duty towards God, and my duty towards my neighbour.

### Question.

What is thy dutie towards God ?

Answer



## The Catechisme.

Answer.

My dutie towards God is to beleue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength. To worship him, to giue him thanks to put my whole trust in him, to call vpon him, to honour his holy Name and his word, and to serue him truly all the daies of my life.

Question.

What is thy duty towards thy neighbour?

Answer.

My duty towards my neighbour is to loue him as my selfe, and to do to all men, as I would they should doe vnto me. To loue, honour, and succour my father and mother. To honour and obey the King and his ministers. To submit my selfe to all my gouernours, teachers, spirituall Pastors and masters, to order my selfe lowly and reuerently to all my betters. To hurt no bodie by word or deed. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and stealing, and my tongue from euill speaking, lying, and flandering. To keepe my body in temperance, sobernesse, & chastitie. Not to couet nor desire other mens goods, but to learne and labour truly to get mine owne liuing, and to doe my dutie in that state of life vnto the which it shall please God to call me.

Question.

My good child know this, that thou art not

## The Catechisme.

able to do these things of thy selfe, nor to walke in the Commandements of God, and to serue him, without his special grace, which thou must learne at all times to call for by diligent prayer. Let me heare therefore if thou canst say the Lords prayer.

Answer.

**O**ur Father which art in heauen, hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespass against vs. And lead vs not into temptation: but deliuer vs from euill. Amen.

Question.

What desirest thou of God in this prayer?

Answer.

I desire my Lord God our heavenly Father, who is the giuer of all goodnesse, to send his grace vnto me, & to al people, that we may worship him, serue him, and obey him as we ought to doe. And I pray vnto God, that he will send vs all things that be needfull, both for our soules & bodie, and that he will be mercifull vnto vs, and forgiue vs our finnes, and that it will please him to saue and defend vs in all dangers ghostly and bodily, and that hee will keepe vs from all sinne and wickednesse, and from our ghostly enemy, and from euerlasting death. And this I trust he wil do of his mercy and goodnesse, through our Lord Iesus Christ, and therefore I say, Amen. So be it.

## The Catechisme.

Question.

**H**ow many Sacraments hath Christ ordained in his Church?

Answer.

Two only as generally necessary to saluation, that is to say, Baptisme, and the Supper of the Lord.

Question.

What meanest thou by the word Sacrament?

Answer.

I meane an outward and visible signe, of an inward and spirituall grace giuen vnto vs, ordained by Christ himselte, as a meanes whereby wee receiue the same, and a pledge to assure vs thereof.

Question.

How many parts be there in a Sacrament?

Answer.

Two: the Outward visible signe, and the Inward Spirituall grace.

Question.

What is the outward visible signe, or forme in Baptisme?

Answer.

Water: wherein the person baptized is dipped or sprinkled with it, In the Name of the Father, and of the Sonne, and of the holy Ghost,

Question.

What is the Inward and Spirituall grace?

Answer.

A death vnto sinne, and a New-birth vnto righte



## The Catechisme.

righteousnesse: For being by nature borne in sin,  
and the children of wrath, we are thereby made  
the children of grace.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sinne: and  
Faith, wherby they stedfastly beleue the promi-  
ses of God, made to them in that Sacrament.

Question.

Why then are Infants baptized, when by  
reason of their tender age, they cannot performe  
them?

Answer.

Yes: they doe performe them by their Sure-  
ties, who promise and vow them both in their  
names, which when they come to age, themselves  
are bound to performe.

Question.

Why was the Sacrament of the Lords Sup-  
per ordained?

Answer.

For a continuall remembrance of the Sacri-  
fice of the death of Christ, and the benefittes  
which we receiue thereby.

Question.

What is the Outward part, or Signe of the  
Lords Supper?

Answer.

Bread, and Wine, which the Lord hath com-  
manded to be receiued.

Question.

## The Catechisme.

### Question.

What is the Inward part, or thing signified?

### Answer.

The Body and Blood of Christ, which are verily and indeed taken and received of the faithful in the Lords Supper.

### Question.

What are the Benefits whereof we are partakers thereby?

### Answer.

The strengthening & refreshing of our soules by the Body and Blood of Christ, as our bodies are by the bread and wine.

### Question.

What is required of them, which come to the Lords Supper?

### Answer.

To examine themselves whether they repent them truly of their former sinnes, stedfastly purposing to lead a new life: haue a liuely Faith in Gods mercy through Christ, with a thankfull remembrance of his death, and bee in charitie with all men.

¶ So soone as the childre can say in their mother tongue the articles of the faith, the Lords prayer, the ten commandements, and also can answer to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appose them in: then shall they be brought to the Bishop by one that shall be his Godfather or Godmother, that euery child may haue a witnesse of his confirmation. And the Bishop shall confirme them on this wise.

¶ Con -

¶ Confirmation, or laying on  
of hands.



Al helpe is in the Name of the Lord.

Answer.

Which hath made heauen and earth.

Minister.

Blessed be the Name of the Lord.

Answer.

Henceforth world without end.

Minister.

Lord heare our prayers.

Answer.

And let our crie come vnto thee.

¶ Let vs pray.

**A**lmightie and euerliuing God, who hast  
bought vs to regenerate these thy ser-  
uants by water and the holy Ghost, and hast given  
vnto them forgiveness of all their sins: strengthen  
them, wee beseech thee, O Lord, with the holy  
Ghost the Comforter, and daily increase in them  
thy manifold gifts of grace, the spirit of wise-  
dome and vnderstanding, the spirit of counsaile  
and ghostly strength, the spirit of knowledge and  
true godlinesse, and fulfill them (O Lord) with  
the spirit of thy holy feare. Amen.

¶ Then the Bishop shall lay his hand vpon euery child  
seuerally, saying.

Defend, O Lord, this child with thy heavenly  
grace, that he may continue thine for euer, & day-  
ly increase in thy holy spirit more and more, untill  
he



## Confirmation:

he come vnto thy everlasting kingdome. Amen.

¶ Then shall the Bishop say.

Let vs pray.

**A** Almighty and euertliuing God, which makest vs both to will and to doe those things that be good and acceptable vnto thy Maiesty, we make our humble supplications vnto thee for these chidzen, vpon whom (after the example of the holy Apostles) we haue laid our hands, to certifye them (by this signe) of thy fauour and gracious gooduesse toward them: let thy fatherly hand, we beseech thee, euer be ouer them, let thy holy spirit euer be with them, and so leade them in the knowledge and obedience of thy word, that in the end they may obtaine the everlasting life, through our Lord Iesus Christ, who with thee and the holy Ghost, liueth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall blesse the children, saying thus.

The blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be vpon you and remaine with you for euer. Amen.

¶ The Curate of euery Parish, or some other at his appointment, shall diligently vpon Sundaies and holydaies, halfe an houre before Euen-song, openly in the Church, instruct and examine so many children of his parish sent vnto him, as the time wil serue, & as he shal thinke conuenient, in some part of this Catechisme.

¶ And all Fathers, Mothers, Masters, & Dames, shal cause their childrn, seruants, and prentises (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare, and be

## Of Matrimonie.

- be ordered by the Curate, vntil such time as they haue learned all that is here appointed for them to learne. And whensoever the Bishop shall giue knowledge for children to be brought before him to any conuenient place for their confirmation, then shall the Curate of euery Parish, either bring or send in writing the names of all those children of his Parish, which can say the Articles of the faith, the Lords praier, & the ten Commandements, and also how many of them can answer to the other questions contained in this Catechisme.
- ¶ And there shall none be admitted to the holy Communion, vntil such time as he can say the Catechisme and be confirmed.

## ¶ The forme of solemnization of Matrimonie.

- ¶ First the Banes must be asked three seuerall Sundaies or holy daies in the time of Seruice, the people being present, after the accustomed manner.
- ¶ And if the persons that should be married, dwell in diuers Parishes, the Banes must bee asked in both Parishes: and the Curate of the one Parish shall not solemnize Matrimonie betwixt them without a certificate of the Banes being thrise asked, from the Curate of the other Parish.
- ¶ At the day appointed for solemnization of Matrimonie, the persons to be married, shall come into the bodie of the Church, with their friends and neighbours, and there the Priest shall say thus.

**D**earely beloued friends, we are gathered together here in the sight of God, and in the face of this congregation, to ioyne together this man and this woman

## Of Matrimonie.

man in holy Matrimonie, which is an honourable estate, instituted of God in Paradise, in the time of mans innocency, signifying vnto vs the mysticall vniion that is betwixt Christ & his Church: which holy estate Christ adorne and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, and therefore is not to be enterprised nor taken in hand vnadvisedly, lightly, or wantonly, to satisfie mens carnall lusts and appetites, like brut beasts that haue no vnderstanding, but reuerently, discretely, aduisedly, soberly, and in the feare of God, duly considering the causes for which Matrimony was ordained. One was, & procreation of children to be brought vp in the feare & nourture of the Lord, and praise of God. Secondly, it was ordained for a remedie against sinne, and to auoid fornication, that such persons as haue not the gift of continencie, might marry, and keepe themselves undefiled members of Christs bodie. Thirdly, for the mutual society, helpe, and comfort that the one ought to haue of the other, both in prosperity and aduersitie, into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause why they may not lawfully be ioyned together, let him now speake, or else hereafter for ever hold his peace.

¶ And also speaking to the persons that shall be married he shall say.

I re-



## Of Matrimonie.

**I** Require and charge you (as you will answere at the dreadfull day of Iudgement, when the secrets of all hearts shall be disclosed) and if either of you do know any impediment why ye may not be lawfully ioyned together in Matrimonie, that ye confesse it. For be ye well assured, that so many as bee coupled together otherwise then Gods word doth allow are not ioyned together by God, neither is their Matrimonie lawfull.

¶ At which day of marriage, if any man doe alledge and declare any impediment, why they may not be coupled together in Matrimony, by Gods Law, or the Lawes of this Realme, and will be bound, and sufficient sureties with him to the parties, or else put in a caution to the full value of such charges as the persons to be married do sustaine, to proue his allegation: then the solemnization must be deferred vnto such time as the truth be tried. If no impediment be alleaged, then shall the Curate say vnto the man.

**N** wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou loue her, comfort her, honour and keepe her in sicknesse and in health? and forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

¶ The man shall answere.

**I will.**

¶ Then shall the Priest say vnto the woman.

**N** wilt thou haue this man to thy wedded husband, to liue together after Gods ordinance,

## Of Matrimonie.

uance, in the holy state of Matrimonie: **W**hile thou obey him, and serue him, loue, honour, and keepe him in sicknesse and in health, and forsaking all other, keepe thee onely vnto him, so long as you both shall liue:

¶ The woman shall answere.

**I** will.

¶ Then shall the Minister say.

**W**ho giueth this woman to bee married vnto this man?

¶ And the minister receiuing the woman at her fathers or friends handes, shall cause the man to take the woman by the right hand, and so, eyther to giue their troth to other, the man first saying.

**I** **M.** take thee **M.** to my wedded wife, to haue and to hold, from this day forward, for better, for worse, for richer, for poorer, in sicknesse and in health, to loue, and to cherish, till death vs depart, according to Gods holy ordinance: and thereto **I** plight thee my troth.

¶ Then shall they loose their hands, and the woman taking againe the man by the right hand, shall say.

**I** **M.** take thee **M.** to my wedded husband, to haue and to hold, from this day forward, for better, for worse, for richer, for poorer, in sicknesse and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance: and thereto **I** giue thee my troth.

¶ Then shall they againe loose their hands, and the man shall giue vnto the woman a Ring, laying the same vpon the booke, with the accustomed dutie to the Priest  
and

## Of Matrimonic.

**T** and Clarke. And the Priest taking the Ring, shal deliver it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man taught by the Priest shall say,

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say.

¶ Let vs pray.

**O** Eternall God, creator and preseruer of all mankinde, giuer of all spirituall grace, the authour of euerlasting life, send thy blessing vpon these thy seruants, this man & this woman, whom we blesse in thy Name, that as Isaac and Rebekcaliued faichfully together, so these persons may surely performe and keepe the bow and couenant betwixt them made (whereof this Ring giuen and receiued, is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy lawes, through Iesus Christ our Lord, Amen.

¶ Then shall the Priest ioyne their right hands together and say.

Those whom God hath ioyued together, let no man put asunder.

Then shall the Minister speake vnto the people.

Forasmuch as M. and M. haue consented together



## Of Matrimonie.

gether in holy wedlocke, and haue witnessed the same before God and this companie, and thereto haue giuen and pledged their troth eyther to o-ther, and haue declared the same by giuing and receiuing of a Ring, and by ioyning of hands, I pronounce that they be man and wife together. In the Name of the Father, of the Sonne, and of the holy Ghost. Amen.

¶ And the Minister shall adde this blessing.

**G**OD the Father, God the Son, God the holy Ghost, blesse, preserue & keepe you, the Lord mercifully with his fauour looke vpon you, & so fill you with all spiritual benediction & grace, y you may so liue together in this life, that in the worlde to come you may haue life euerlasting. Amen.

¶ Then the Minister or Clerks going to the Lords table shall say or sing this Psalm following.

Beati omnes. Psal 128.

**B**lessed are all they that feare the Lord :  
and walke in his waies.

For thou shalt eat the labour of thy hands: D  
well is thee, and happy shalt thou be.

Thy wife shall be as the fruitfull vine : vpon  
the walles of thy house.

Thy children like Oliue branches: round a-  
bout thy table.

Loe, thus shall the man be blessed : that feareth  
the Lord.

The Lord from out of Sion shall so blesse thee:  
that thou shalt see Hierusalem in prosperitie all

## Of Matrimonie.

thy life long.

Yea, that thou shalt see thy childzens childzen:  
and peace vpon Israel.

Glozy be to the Father, &c.

As it was in the beginning, &c.

¶ Or this Psalm.

Deus mi-  
seretur.  
Psal. 67.

**G**od be mercifull vnto vs, and blesse vs: and  
shew vs the light of his countenance, and  
be mercifull vnto vs.

That thy way may be knownen vpon the earth:  
thy sauing health among all nations.

Let the people praise thee, O God: yea let al  
the people praise thee.

O let the nations reioyce and be glad: for thou  
shalt iudge the folke righteously, and gouerne  
the nations vpon the earth.

Let the people praise thee, O God: let all the  
people praise thee.

Then shall the earth bring forth her increase:  
God, euen our own God shal giue vs his blessing.

God shall blesse vs: and all the endes of the  
world shall feare him.

Glozy be to the Father, &c.

As it was in the beginning, &c.

¶ The Psalm ended, & the man and the woman knee-  
ling afore the Lords Table, the Priest standing at the  
Table, and turning his face toward them shall say.

Lord haue mercy vpon vs.

Answer.

Christ haue mercy vpon vs.

Minister.

## Of Matrimonic.

Minister.

Lord haue mercy vpon vs.

**O**ur Father which art in heauen, hallowed  
be thy name. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

**O** Lord saue thy seruant and thy handmaid.

Answer.

Which putte their trust in thee.

Minister.

**O** Lord send them helpe from thy holy place.

Answer.

And euermore defend them.

Minister.

Be vnto them a tower of strength.

Answer.

From the face of their enemy.

Minister.

**O** Lord heare our prayer.

Answer.

And let our crie come vnto thee.

Minister.

**O** God of Abraham, God of Isaac, God of  
Jacob, blesse these thy seruants, & sow the  
seed of eternall life in their minds, that whatsoe-  
uer in thy holy word they shall profitably learne,  
they may indeed fulfill the same. Looke, **O** Lord,  
mercifully vpon them from heauen, and blesse  
them. And as thou diddest send thy blessing vpon  
Abraham and Sara, to their great comfort: So



## Of Matrimonic.

bouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alway being in safety vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord. Amen.

¶ This prayer next following, shall be omitted, where the woman is past childbirth.

**O** Mercifull Lord and heavenly Father, by whose gracious gift mankind is increased, we beseech thee assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also liue together so long in godly loue and honestie, that they may see their childrens children, vnto the third and fourth generation, vnto thy praise and honour, through Iesus Christ our Lord. Amen.

**O** God, which by thy mighty power hast made all things of nought, which also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning, and knitting them together, didst teach that it should neuer be lawfull to put asunder those, whom thou by matrimony hadst made one: O God, which hast consecrated y<sup>e</sup> state of matrimony, to such an excellent mystery, that in it is signified & represented the spirituall marriage and vniety betwixt Christ and his Church: Look mercifully vpon these thy seruants, & both this man may loue his wife according to thy word (as Christ did loue his spouse the Church

## Of Matrimonic.

Church, who gaue himselfe for it, louing and cherishing it euen as his own flesh) and also that this woman may be louing & amiable to her husband, as Rachel, wise as Rebecca, faithfull & obediēt as Sara, and in al quietnes, sobriety, and peace, be a follower of holy & godly matrons. O Lord blesse them both, & grant them to inherit thy euerlasting kingdom, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest say.

**A**lmightie God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in marriage: powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in bodie and soule, and liue together in holy loue vnto your liues end. Amen.

¶ Then shall begin the Communion. And after the Gospel, shall be said a Sermon, wherein ordinarily (so oft as there is any marriage) the office of a man and wife shall be declared, according to holy Scripture, or if there be no Sermon, the Minister shall reade this that followeth.

**A**l ye which be married, or which intend to take the holy estate of Matrimonic vpon you, heare what holy Scripture doeth say, as touching the dutie of husbandes towards their wiues, and wiues towards their husbandes.

Saint Paul in his Epistle to the Ephesians, Ephs. 5.  
the fifth Chapter, doth giue this commandement to all married men, *Ye husbandes loue your wiues, euen as Christ loved his Church, and hath giuen*  
him

## Of Matrimonic.

himselfe for it, to sanctifie it, purging it in the fountain of water through y<sup>e</sup> word, that he might make it vnto himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should bee holy and blamelesse. So men are bound to loue their owne wiues, as their owne bodies. He that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the Congregation, for we are members of his body, of his flesh, & of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This mystery is great: but I speake of Christ, and of the Congregation. Neuerthelesse, let every one of you so loue his owne wife, euen as himselfe.

3. Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be married, Ye men, loue your wiues, and be not bitter vnto them.

Pet. 3. Heare also what Saint Peter the Apostle of Christ, which was himselfe a married man, saith vnto all men that are married, Ye husbands, dwell with your wiues according to knowledge, giuing honour vnto the wife, as vnto the weaker vessell, and as heires together of the grace of life, so that your prayers bee not hindered.

Hitherto yee haue heard the dutie of the husband



## Of Matrimonie.

band toward the wife. Now likewise ye wiues heare and learne your duties towards your husbands, euen as it is plainly set forth in holy Scripture.

Saint Paul ( in the forenamed Epistle to the Ephesians ) teacheth you thus : Ephes. 5  
Wee women, submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and he is also the Saviour of the whole bodie.

Therefore as the Church or Congregation is subiect vnto Christ: So likewise let the wiues also be in subiection vnto their owne husbands in all things. And againe he saith, Let the wife reuerence her husband. And ( in his Epistle to the Colossians ) Saint Paul giueth you this Colos. 3  
short lesson, We wiues, submit your selues vnto your owne husbands, as it is convenient in the Lord.

Saint Peter also doth instruct you very godly, thus saying, Let wiues bee subiect to their owne husbands, so that if any obey not the Word, they may be wonne without the Word, by the conuersation of the wiues, while they beholde your chaste conuersation coupled with feare. Whose apparrell, let it not bee outward with broided hayre, and trimming about with gold, eyther in putting on of gorgeous apparrell: but let the hid man which is in the heart,

## The visitation of the sicke:

be without all corruption, so that the spirit bee milde and quiet, which is a precious thing in the sight of God. For after this manner (in the olde time) did the holy women, which trusted in God, apparell themselves, being subiect to their owne husbands: as Sara obeyed Abraham calling him Lord, whose daughters ye are made doing well, and not being dismayed with any feare.

¶ The new married persons (the same day of their marriage) must receiue the holy Communion.

## The order for the visitation of the sicke.

¶ The Priest entring into the sicke persons house, shall say,

**P** Peace be in this house, & to all that dwell in it.

¶ When he commeth into the sicke mans presence, he shall say kneeling downe.

**R** Emember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

**C** Our Father which art in heauen, &c  
And leade vs not into temptation.

Answer.

But deliuer vs from euill, Amen.

Minister

## The visitation of the sicke.

Minister.

**O** Lord saue thy seruant.

Answer.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answer.

And euermore mightily defend him.

Minister.

Let the enemye haue none aduantage of him.

Answer.

Nor the wicked approach to hurt him.

Minister.

Be vnto him, O Lord, a strong tower.

Answer.

From the face of his enemye.

Minister.

O Lord heare our prayers.

Answer.

And let our crie come vnto thee.

Minister.

**O** Lord looke downe from heauen, beholde, visite and relieue this thy seruant. Looke vpon him with the eyes of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemye, and keepe him in perpetuall peace and safetie, through Iesus Christ our Lord. Amen.

**H**earc vs Almighty & most mercifull God and Sauour, extend thy accustomed goodnesse to this thy seruant which is grieued with  
sicke.



## The visitation of the sicke

sicknesse: visite him, O Lord, as thou diddest visite Peters wiues mother, and the Captains seruant. So visit and restore to this sicke person his former health (if it be thy will) or else giue him grace so to take thy visitation, that after this painfull life ended, he may dwell with thee in life euerlasting. Amen.

¶ The shall the Minister exhort the sicke person after this forme or other like:

**D**earely beloued know this, that Almighty God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weakenesse, and sicknesse. Wherefore, whatsoeuer your sicknesse is, know you certainly, that it is Gods visitation. And for what cause soeuer this sicknesse is sent vnto you, whether it be to trie your patience for the example of other, & that your faith may be found in the day of the Lord laudable, glorious & honourable, to the increase of glory, & endlesse felicity, or else it be sent vnto you, to correct & amend in you whatsoeuer doth offend the eyes of your heavenly Father: know you certainly, that if you truly repent you of your sinnes, and beare your sicknesse patiently, trusting in Gods mercy, for his deare son Iesus Christ sake, and render vnto him humble thanks for his Fatherly visitation, submitting your selfe wholly to his will, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ If

## The visitation of the sicke.

¶ If the pesson visited be very sicke, then the Curate may end his exhortation in this place.

Take therefore in good worth the chastisement of the Lord. For whom the Lord loueth, he chastiseth: yea, as Saint Paul saith, he scourgeth euery son which he receiueth. If ye endure chastisement, he offreth himself vnto you as vnto his owne childe. What sonne is he that the father chastiseth not? If yee bee not vnder correction (wherof all true children are partakers) then are ye bastards, and not children. Therefore seeing that when our carnal fathers do correct vs, we reuerently obey them: shal we not now much rather be obedient to our spirituall father, and so liue? And they for a few daies do chastise vs after their owne pleasure: but he doth chastice vs for our profit, to the intent he may make vs partakers of his holinesse. These words (good brother) are Gods words, & are written in holy Scripture for our comfort and instruction, that we should patiently and with thanksgiuing beare our heauenly fathers correction, whensoever by any manner of aduersity it shall please his gracious goodnes to visit vs. And there should be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, tribles, and sicknesses. For he himself went not vp to ioy, but first he suffered paine, he entred not into his glory, before hee was crucified. So truly our way to eternall ioy is, to suffer here with Christ,  
and

## The visitation of the sicke.

and our dooze to enter into eternall life is, gladly to die with Christ, that we may rise againe from death, and dwell with him in euerlasting life. Now therefore taking your sicknesse, which is thus profitable for you patiently, I exhorte you in the Name of God to remember the profession which you made vnto God in your Baptisme. And forasmuch as after this life there is account to be giuen to the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, & your state, both toward God and man, so that accusing and condemning your selfe for your owne faultes, you may find mercy at your heauenly Fathers hand for Christs sake, and not be accused and condemned in that fearefull iudgement. Therfore I shall shortly rehearse the Articles of our faith, that you may know whether you doe beleue as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the faith, saying thus.

Dost thou beleue in God the Father Almighty: &c. As it is in Baptisme.

¶ Then shall the Minister examine whether hee be in charity with all the world, exhorting him to forgiue from the bottom of his hart all persons that haue offended him, and if he haue offended other, to aske them forgiuenesse: and where he hath done iniury or wrong to any man, that he make amends to the uttermost of his power. And if he haue not afore disposed his goods, let him then make his will, and also declare his



## The visitation of the sicke.

his debts, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his executors. But men must be oft admonished that they set an order for their temporall goods, and lands, when they be in health.

¶ These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

¶ The Minister may not forget, nor omit to moue the sicke person (and that most earnestly) to liberality toward the poore.

Heere shall the sicke person make a speciall confession, if he feele his conscience troubled with any weightie matter. After which confession, the Priest shal absolute him after this sort.

**O**ur Lord Iesus Christ, who hath left power to his Church to absolute all sinners which truly repent and beleue in him, of his great mercie forgive thee thine offences, and by his authoritie committed to mee, I absolute thee from all thy sinnes, in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And then the Priest shall say the Collect following.

**¶** Let vs pray.

**O** most merciful God, which according to the multitude of thy mercies doest so put away the sinnes of those which truly repent, that thou remembrest the no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiveness. Renew in him (most louing Father) whatsoeuer hath been decayed by the fraud and malice of the deuill, or by his owne carnal wil & frailties. Preserve and continue this sicke.

## The visitation of the sicke.

sicke member in the vnitie of the Church, consider his contrition, accept his teares, assuage his paine, as shall be seene to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy dearely beloued Sonne Iesus Christ. Amen.

¶ Then shall the Minister say this Psalm.

In te Do-  
mine spe-  
raui.  
Psal. 71.

**I**n thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliver me in thy righteousness, encline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the vngodly, out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

Through thee haue I bin holden vp euer since I was bozne: thou art he that tooke me out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory & honour al the day long.

Cast mee not away in the time of age: forsake me not when my strength faileth me.

For

## The visitation of the sicke,

For mine enemies speake against me, and they that lay wait for my soule, take their counsell together, saying: God hath forsaken him, persecute him & take him, for there is none to deliuer him.

Goe not farre from me, O God: my God, haue thee to helpe me.

Let them be confounded and perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

As for mee, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speake of thy righteousness and saluation: for I know no end thereof.

I will goe forth in the strength of the Lord God, and will make mention of thy righteousness onely.

Thou (O God) haue taught me from my youth vntill now: therefore will I tell of thy wonderful works.

Forsake mee not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou haue done: O God, who is like vnto thee?

O what great troubles and aduersities haue thou shewed mee: and yet diddest thou turne and refresh mee: yea, and broughtest mee from the deepe of the earth againe.

Thou



## The visitation of the sicke,

Thou hast brought mee to great honour : and comforted me on euery side.

Therefore will I praise thee and thy faithfulness, O God, playing vpon an Instrument of Musicke: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shal talke of thy righteousness all the day long : for they are contounded and brought vnto shame that seeke to doe me euill.

Glorie be to the Father, &c.

As it was in the beginning, &c.

Adding this.

**O** Saviour of the world, saue vs, which by thy crosse & precious blood hast redeemed vs, helpe vs, we beseech thee, O God.

Then the Minister shall say.

**T**he Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth doe bow and obey, be now and euermore thy defence, and make thee so know and feelee that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayest receiue health and saluation, but only the Name of our Lord Iesus Christ. Amen.

The

## The Communion of the sicke.

**F**Orasmuch as all mortall men be subiect to many sudden perils, diseases and sicknesses, and euer vncertaine what time they shall depart out of this life: therefore to the intent they may be alwaies in readines to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time, but specially in the plague time, exhort their Parishioners, to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauour Christ: which if they do, they shall haue no cause in their sudden visitation to bee vnquiet for lacke of the same. But if the sicke person bee not able to come to the Church, and yet is desirous to receiue the Communion in his house, then he must giue knowledg ouer night, or else earely in the morning, to the Curate, signifying also how many be appointed to communicate with him. And hauing a conuenient place in the sick mans house, where the Curate may reuerently minister, and a good number to receiue the Communion with the sicke person, with all things necessarie for the same, hee shall there minister the holy Communion,

### The Collect.

**A**lmighty euerliuing God, maker of mankinde, which doest correct those whom thou doest loue, and chastisest euery one whom thou doest receiue: we beleeue thee to haue mercy vpon this thy seruant, visited with thine hand, and to grant that he may take his sickness patiently, & recover his bodily health (if it be thy gracious wil) and whensoever his soule shall depart from the body, it may be  
3 with

## The Communion of the sicke.

without spot presented vnto thee, through Iesus Christ our Lord. Amen.

### The Epistle.

Heb. 12.

**M**y Sonne, despise not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth, him he correcteth: Yea, and hee scourgeth euery sonne whom he receiueth.

### The Gospell.

Iohn. 5.

**V**erily, verily I say vnto you, he that heareth my word, and beleueth on him that sent me hath euerlasting life, and shall not come into damnation, but passeth from death to life.

¶ At the time of the distribution of the holy Sacrament the Priest shal first receiue the Communion himselfe, and after minister vnto them that bee appoynted to communicate with the sicke.

¶ But if a man, either by reason of extremity of sicknesse, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iust impediment, doe not receiue the Sacrament of Christs body and blood: then the Curate shal instruct him, that if he do truely repent him of his sinnes, and stedfastly beleue that Iesus Christ hath suffered death vpon the Crosse for him, and shed his blood for his redemption, earnestly remembering the benefits he hath therby, and giuing him hearty thanks therefore, he doth eat and drinke the body and blood of our Saviour Christ profitably to his soules health, although he doe not receiue the Sacrament with his mouth.

¶ When the sick person is visited, and receiueth the holy Communion all at one time, then the Priest for more exped-



## At the buriall of the dead.

expedition, shall cut off the forme of the Visitation at the Psalme, **In thee, O Lord, haue put my trust,** and goe straight to the Communion.

¶ In the time of Plague, Sweat, or such other like contagious times of sicknesses, or diseases, when none of the Parish or neighbours can be gotten to communicate with the sicke in their houses, for feare of the infection, vpon speciall request of the diseased, the Minister may alonely communicate with him.

## The order for the buriall of the dead.

¶ The Priest meeting the corps at the Church stile, shall say, or else the Priest and Clerkes shall sing, and so go either into the Church or towards the graue.

**I** Am the resurrection and the life (saith the Lord.) Iohn. 11. He that beleeueth in mee, though he were dead, yet shall he liue. And whosoever liueth and beleeueth in me, shall not die for euer.

**I** Know that my Redeemer liueth, & that I shall Iob. 19. rise out of the earth in the last day, and shall be couered againe with my skin, and shall see God in my flesh: yea, and I my selfe shall behold him, not with other but with these same eyes.

**W**E brought nothing into this world, 1. Tim. 6. neither may we cary any thing out of this world. The Lord giueth, & the Lord taketh Iob. 1. away. Euen as it pleaseth the Lord, so cometh things to passe: Blessed be the name of the Lord.

## At the buriall of the dead.

¶ When they come to the graue, while the corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clearkes shall sing.

Iob. 14.

**M**An that is bozne of a woman hath but a short time to liue, and is full of misery. He commeth vp, and is cut downe like a flowre, hee fleeth as it were a shadow, and neuer continueth in one stay. In the midst of life, we are in death: of whom may we seeke for succour but of thee, O Lord, which for our sins iustly art displeased: Yet, O Lord God most holy, O Lord most mightie, O holy and most mercifull Saviour, deliuer vs not into the bitter paines of eternall death, Thou knowest Lord the secrets of our hearts, shut not vp thy mercifull eyes to our prayers: but spare vs Lord most holy, O God most mightie, O holy and mercifull Saviour, thou most worthy Judge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

¶ Then while the earth shall be cast vpon the body by some standing by, the Priest shall say.

**F**oasmuch as it hath pleased Almighty God of his great mercy, to take vnto himselfe the soule of our deare brother here departed, we therefore commit his body to y<sup>e</sup> ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile body, that it may be like to his glorious body, according to the mighty working, whereby he is able to subdue all things to himselfe.

¶ Then

## At the buriall of the dead:

Then shall be said or sung.

**I** Heard a voyce from heauen, saying vnto mee, Reuel. 14  
Write, from henceforth blessed are the dead  
which die in the Lord. Euen so saith the Spirit,  
that the rest from their labours.

¶ Then shall follow this Lesson, taken out of the 15.  
Chapter to the Corinthians, the first Epistle,

**C**hrist is risen from the dead, and become the  
first fruits of them that sleepe. For by a  
man came death, and by a man came the resurrec-  
tion of the dead. For as by Adam all die, euen so  
by Christ shall all be made aliae, but euery man  
in his owne order. The first is Christ, then they  
that are Christs at his comming. Then com-  
meth the end, when he hath deliuered vp the king-  
dome to God the Father, when he hath put down  
all rule, and all authority and power. For he must  
reigne till he hath put all his enemies vnder his  
feete. The last enemy that shall be destroyed, is  
death, for he hath put all things vnder his feete.  
But when he saith, All things are put vnder him:  
it is manifest that he is excepted that hath put all  
things vnder him. When all things are subdued  
vnto him, then shal the sonne also himself be sub-  
iect vnto him that put all things vnder him, that  
God may be all in all. Else, what doe they which  
are baptized ouer the dead, if the dead rise not at  
all? Why are they then baptized ouer them? yea,  
& why stand we alway then in leopardy? By our  
reioycing which I haue in Christ Iesu our Lord,



At the buriall of the dead.

I die daily. That I haue fought with beasts at Ephesus after the maner of men, what aduantage it me, if the dead rise not againe? Let vs eat and drinke, for to morrow we shall die. Be not ye deceiued, euill words corrupt good mannes. Awake truely out of sleep, & sin not. For some haue not the knowledge of God, I speake this to your shame. But some man wil say, how arise the dead? With what body shall they come? Thou foole, that which thou sowest, is not quickned except it die. And what sowest thou? Thou sowest not that body that shall be, but bare corne, as of wheate, or some other: but God giueth it a body, at his pleasure, to euery seed his owne body. All flesh it not one maner of flesh, but there is one maner of flesh of men, another maner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one maner of glory of the Sunne, and another glory of the Moone, & another glory of the starres. For one starre differeth from another in glory. So is the resurrection of the dead. It is sown in corruption, it riseth againe in incorruption. It is sown in dishonor, it riseth againe in honor. It is sown in weakenesse, it riseth againe in power. It is sown a naturall body, it riseth againe a spirituall body. There is a natural body, and there is a spirituall body: as it is also written, The first man Adam was

At the buriall of the dead.

was made a liuing soule, and the last Adam was made a quickning spirit. Howbeit that is not first which is spiritual, but that which is naturall, and the that which is spiritual. The first man is of the earth, earthy. The second man is the Lord from heauen, heauenly. As is the earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as we haue bozne the image of the earthy, so shal we beare the image of the heauenly. This I say brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleepe: but we shall all be changed, and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptible, and we shalbe changed: For this corruptible must put on incorruption, & this mortall must put on immortality. When this corruptible hath put on incorruption, & this mortall hath put on immortality, then shall be brought to passe the saying that is writen, Death is swallowed vp in victory: Death, where is thy sting? Wel, where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thanks be vnto God, which hath giuen vs victory through our Lord Iesus Christ. Therfore my deare brethren be ye stedfast and vnmoueable, alwaies rich in the worke of the Lord, forasmuch as ye know how that your labour is not in vaine in the Lord.

## At the buriall of the dead.

¶ The Lesson ended, the Priest shall say.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.  
And lead vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Priest,

**A**lmighty God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of the elect after they be deliuered from the burden of the flesh be in ioy and felicity: we giue thee hearty thanks, for that it hath pleased thee to deliuer this our brother out of the miseries of this sinfull world, beseeching thee, that it may please thee of thy gracious goodnes, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we with this our brother, & all other departed in the true faith of thy holy name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and euerlasting glory. Amen.

The Collect.

**O** Merciful God the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever belceueth, shall liue, though he die, and whosoever liueth & belceueth in him, shall not die eternally, who also taught vs (by his holy Apostle Paul) not to be sorpy as men  
with=



## Churching of women,

without hope, for them that sleepe in him: Wee meekly beseech thee, (O Father) to raise vs from the death of sinne, vnto the life of righteousness, that when we shal depart this life, we may rest in him, as our hope is this our brother doth, and that at the generall resurrection in the last day, we may be found acceptable in thy sight, and receiue that blessing which thy beloued Sonne shall then pronounce to all that loue and feare thee, saying, Come ye blessed childzen of my Father, receiue the kingdome prepared for you frō the beginning of the world. Grant this we beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redeemer. Amen.

¶ Thankesgiuing of women after Childbirth, commonly called, The Churching of women.

¶ The woman shall come into the Church, & there shall kneele down in some conuenient place, nigh vnto the place where the Table standeth, and the Priest standing by her, shall say these words, or such like, as the case shall require.

**A**S much as it hath pleased Almighty God of his goodnesse to giue you safe deliuerance, and hath preserved you in the great danger of childbirth: ye shall therefore giue hearty thanks vnto God and pray.

¶ Then shall the Minister say this Psalm.

**I** haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe.

Psal. 12.  
8.

My

## Churching of women.

My helpe commeth euen from the Lord,  
which hath made heauen and earth.

He will not suffer thy foot to be mooued: and  
he that keepeth thee will not sleepe.

Behold, he that keepeth Israell: shall neither  
slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is  
thy defence vpon thy right hand.

So that the Sunne shall not burne thee by  
day: neither the Moone by night.

The Lord shall preserve thee from all euill:  
yea, it is euen he that shall keepe thy soule.

The Lord shall preserve thy going out, and thy  
comming in: from this time forth for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And lead vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Priest,

O Lord saue this woman thy seruant.

Answer.

Which putteth her trust in thee.

Priest.

Be thou to her a strong Tower.

Answer.

From the face of her enemye.

Priest

## A Commination.

Priest.

Lord heare our prayer.

Answer.

And let our crie come vnto thee.

Priest.

Let vs pray.

**O** Almighty God, which hast deliuered this woman thy seruant from the great paine & perill of child-birth: Grant we beseech thee most mercifull Father, that she through thy helpe may both faithfully liue, and walk in her vocation, according to thy will, in this life present, and also may be partaker of everlasting glozy in the life to come through Iesus Christ our Lord. Amen.

¶ The woman that commeth to giue her thanks, must offer accustomed offerings: and if there be a Communion, it is conuenient that she receiue the holy Communion.

¶ A Commination against sinners, with certaine prayers to be vsed diuers times in the yeare.

¶ After Morning prayer, the people being called together by the ringing of a Bel, and assembled in the Church, the English Lerany shall be sayd, after the accustomed manner: Which ended, the Priest shall go into the pulpit, and say thus.

**B**rethren, in the Primitive Church there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance,  
and



## A Commination.

and might be saued in the day of the Lord: & that other admonished by their example might be the more afraid to offend.

In the stead whereof, vntill the said discipline may be restozed againe. (which thing is much to be wished) it is thought good that at this time (in your presence) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the 27. chapter of Deuteronomy, and other places of Scripture, and that ye should answer to euery sentence, Amen: to the intent, that you being admonished of the great indignation of God against sinners, may the rather be called to earnest & true repentance, and may walke more warily in these dangerous daies, fleeing from such vices, for the which yee affirme with your owne mouthes, the curse of God to be due.

Curled is the man that maketh any carued or moulten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

¶ And all the people shall answer and say.  
Amen.

Minister.

Curled is he that curseth his father and mother.

Answer.

Amen.

Minister.

Curled is he that remooueth away the marke of his neighbours land.

Answer.

## A Commination.

Answer.

Amen.

Minister.

Curled is hee that maketh the blinde to goe out  
of his way.

Answer.

Amen.

Minister.

Curled is he that letteth in Iudgement the right  
of the stranger, of them that be fatherlesse, and  
of widowes.

Answer.

Amen.

Minister.

Curled is he that smiteth his neighbour secretly.

Answer.

Amen.

Minister.

Curled is he that lieth with his neighbours wife.

Answer.

Amen.

Minister.

Curled is he that taketh reward to slay the soule  
of innocent blood.

Answer.

Amen.

Minister.

Curled is he that putteth his trust in man, and  
taketh man for his defence, and in his heart  
goeth from the Lord.

Answer.

Amen.

Minister

## A Commination.

Minister.

Curled are the vnmercifull, the fornicatours and adulterers, and the couetous persons, the worshippers of Images, slanderers, drunkards, and extortioners.

Answer.

Amen.

Minister.

**N**OW seeing that all they that be curled (as the Prophet Dauid beareth witnes) which  
Psal. 119. \* do erre and go astray from the Commaundements of God, let vs (remembryng the dreadfull iudgement hanging ouer our heads, and being alwaies at hand) retorne vnto our Lord God, with all contrition and meekenesse of heart, bewailing and lamenting our sinfull life, acknowledging and confessing our offences, & seeking to bring forth shortly worthy fruits of penance,  
Mat. 3. \* For now is the Axe put vnto the roote of the trees, so that euery tree that bringeth not forth good fruit, is hewen downe and cast into the fire.  
Hebr. 11. \* It is a fearefull thing to fall into the hands of the liuing God: he shall powze downe raine vpon the sinners, \* snares, fire and brimstone, storme and tempest, this shall be their portion to drinke.  
Psal. 11. For loe, \* the Lord is comen out of his place, to visite the wickednes of such as dwell vpon the earth. But \* who may abide the day of his coming: Who shall be able to endure when he appeareth: \* His fanne is in his hand, and he will purge his floore, and gather his wheate into the barne,



## A Commination.

barne, but he wil burne the chaffe with vnquench-  
 able fire. \* The day of the Lord commeth as a 1. Theſ. 5.  
 thiefe in the night: and when men ſhal ſay, Peace,  
 and all things are ſafe, then ſhall ſudden deſtruc-  
 tion come vpon them, as ſorrow commeth vpon a  
 woman trauailing with child, and they ſhall not  
 eſcape. Then \* ſhal appeare the wrath of God in  
 the day of vengeance, which obſtinate ſinners, Rom. 2. 5.  
 through the ſtubbozneſſe of their heart haue hea-  
 ped vnto themſelues, which deſpised the goodnes  
 patience, & long ſufferance of God, when he cal-  
 leth them continually to repentance. \* Then ſhal  
 they call vpon me (ſaith the Lord) but I will not Pro. 1.  
 heare, they ſhall ſeeke me carly, but they ſhall not  
 finde me, and that becauſe they hated knowledge,  
 and receiued not the feare of the Lord, but abhor-  
 red my counſell, & deſpised my correction. Then  
 ſhal it be too late to knock, when the dooze ſhalbe  
 ſhut, and to late to crie for mercy, when it is the  
 time of Juſtice. O terrible voyce of moſt iuſt  
 iudgement, which ſhalbe pronounced vpon them,  
 when it ſhall be ſaid vnto them, \* Goe ye curſed Mat. 25.  
 into euerlaſting fire, which is prepared for the  
 deuill and his Angels.

\* Therefore brethren, take we heede be time, 2. Cor. 6.  
 while the day of ſaluation laſteth, for the night  
 commeth when no man can worke: but \* let vs Iohn. 9.  
 while we haue the light. beleue in the light, and  
 walke as the children of the light, that we be not  
 \* caſt into better darkneſſe, where is weeping and Mat. 25  
 gnashing

## A Commination.

Esay. 1.

gnashing of teeth. Let vs not abuse the goodnes of God, which calleth vs mercifully to amende-ment, and of his endlesse pitie promiseth vs forgiveness of that which is past, if (with a whole mind and true heart) we returne vnto him. \* For though our sinnes be as red as scarlet, they shall be as white as snow : and though they bee like purple, yet shall they be as white as wooll.

Eze. 18.

\* Turne you cleane (saith the Lord) from all your wickednes, and you sinne shall not be your destruction.

Cast away from you all your vngodlines that ye haue done, make you new hearts, and a new spirit. Wherefore will ye die, O ye house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God. Turne you then, and you shall liue.

1. Ioh. 2.

\* Although we haue sinned, yet haue we an Advocate with the Father, Iesus Christ the righteous, & he it is that obtaineth grace for our sinnes.

Esay. 53

\* For he was wounded for our offences, & smitten for our wickednes. Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues that he is readie to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentance, if we will submit our selues vnto him, and from hencefoorth walke in his waies, \* if wee will take his easie yoke and light burthen vpon vs, to follow him in lowlines, pattice, and charity, and

Mat. 11.

be

## A Commination.

be ordered by the gouernance of his holy Spirit,  
seeking alwaies his gloꝝy, and seruing him duely  
in our vocation with thanksgiuing. This if wee  
doe, Christ will deliuer vs from the curse of the  
Law, and from the extreeme malediction which  
shall light vpon them that shall bee set on the left  
hand, and he will set vs vpon his right \* hand; and Matth. 23  
giue vs the blessed benediction of his Father,  
commanding vs to take possession of his glorious  
kingdome, vnto the which hee vouchsafe to bring  
vs all, foꝝ his infinite mercy, Amen.

¶ Then shall they all kneele vpon their knees: and the  
Priest and Clarke kneeling (whete they are accusto-  
med to say the Letany) shall say this Psalme, *Miserere  
mei Deus.*

**H**Aue mercy vpo me, O God, after thy great  
goodnes: according to the multitude of thy  
mercies doe away mine offences.

Wash me thoroughly from my wickednes: and  
cleanse me from my sinne.

For I knowledg my faults: and my sinne is  
euer be before me.

Against thee only haue I sinned, and done this  
euill in thy sight: that thou mightest be iustified in  
thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in  
sinne hath my mother conceived me.

But lo, thou requirest truth in the inward parts:  
& shalt make me to vnderstand wisdom secretly.

Thou shalt purge me with hyssope, and I shall  
be



## A Commination,

be cleane: thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me heare of ioy and gladnes: that y bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdoeds.

Make me a cleane heart, O God: and renew a right spirit within me.

Cast me not away from thy presence, and take not thy holy Spirit from me.

O giue mee the comfort of thy helpe againe: and stablish me with thy free Spirit.

Then shall I teach thy waies vnto the wicked: and sinners shall be conuerted vnto thee.

Deliver me from blood-guiltines, O God, thou that art the God of my health: and my tongue shall sing of thy Righteousnesse.

Thou shalt open my lips (O Lord:) my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broke and contrite heart (O God) shalt thou not despise.

O bee fauourable and gracious vnto Sion: build thou the walles of Ierusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with y burnt offrings & oblations: the shall they offer yong bullocks vpon thine altar.

Glorie be to the Father, &c.

As it was in the beginning, &c.

## A Commination,

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

**O**ur Father which art in heauen, &c.

And lead vs not into temptation, &c.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruants.

Answer.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answer.

And euermore mightily defend them.

Minister.

Helpe vs O God our Saviour.

Answer.

And for the glory of thy Names sake deliuer vs,  
bee mercifull vnto vs sinners for thy Names  
sake.

Minister.

O Lord heare our prayer.

Answer.

And let our crie come vnto thee.

**L**et vs pray.

**O** Lord, we beseech thee, mercifully heare our  
prayers, and spare all those which confesse  
their sinnes to thee, that they (whose consciences  
by sinne are accused) by thy mercifull pardon may  
be absolved, through Christ our Lord.

## A Commination.

**O** Most mightie God, and mercifull Father, which hast compassion of al men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but y<sup>e</sup> he should rather turne from sinne and be saued: mercifully forgive vs our trespasses, receiue & comfort vs, which be grieved and wearied with the burthen of our sinne. Thy property is to haue mercy, to thee onely it apperteineth to forgive sins. Spare vs therefore, good Lord, spare thy people whom thou hast redeemed, enter not into iudgemēt with thy seruants, which be vile earth and miserable sinners: but so turne thine ire from vs, which meekly knowledg our vilcues, & truly repent vs of our faults, so make haste to helpe vs in this world, that we may euer liue with thee in the world to come, through Iesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth after the Minister.

**T**urne thou vs, O good Lord, and so shall we be turned: be fauourable, O Lord, be fauourable to thy people, which turn to thee in weeping fasting and praying: for thou art a mercifull God, full of compassion, long suffering, & of great pity. Thou sparest when we deserue punishment, and in thy wrath thinkest vpon mercy: spare thy people, good Lord, spare thē, & let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies looke vpon vs.



## Godly prayers.

¶ A Prayer necessary for all times.

**O** Mercifull God, I a wretched sinner know-  
ledge my selfe bound to keepe thy holy com-  
mandements, but yet vnable to performe them,  
and to be accepted for iust, without the righteous-  
nesse of Iesu Christ thy only Son, who hath per-  
fectly fulfilled the Law, to iustifie al them that be-  
leeue & trust in him. Therefore grant me grace,  
I beseech thee, to bee occupied in doing of good  
works, which thou commandest in holy scripture  
all the daies of my life, to thy glory, & yet to trust  
onely in thy mercy, & in Christs merits, to be pur-  
ged from my sins, and not in my good works, be-  
they neuer so many. Giue me grace to loue thy ho-  
ly word feruently, to search the Scriptures dili-  
gently, to read them humbly, to vnderstand them  
truly, to liue after them effectually. Order my life  
so, O Lord, that it may be alway acceptable vnto  
thee. Giue me grace not to reioyce in any thing  
that displeaseth thee, but euermore to delight in  
those things that please thee, be they neuer so con-  
trary to my desires. Teach me so to pray, that my  
petitions may be gractously heard of thee. Keepe  
me vp right among diuersity of opinions & iudge-  
ments in thy word, that I neuer swarue from the  
truth taught in holy Scripture. In prosperity, O  
Lord, saue me, that I ware not proud. In aduer-  
sity help me that I neither despaire nor blaspheme  
thy holy name, but taking it patiently, to giue the  
thanks, & trust to be deliuered after thy pleasure.

When

## Godly prayers.

When I happen to fall into sin through frailty, I beseech thee to work true repentance in my heart, that I may be sorry without desperation, trust in thy mercie without presumption, that I may amend my life, & become truly religious without hypocrisie, lowly in heart without faining, faithful and trustie without deceite, merry without lightnesse, sad without mistrust, sober without slouthfulness, content with mine own without couetousnesse, to tell my neighbor his fault charitably without dissimulation, to instruct my household in thy Lawes truly, to obey our king and all gouernours vnder him vnfainedly, to receiue all lawes & common ordinances (which disagree not from thy holy word) obediently, to pay euery man that which I owe vnto him truly, to backbite no man, nor slander my neighbour secretly, and abhorre all vice, louing all goodnes earnestly. O Lord, grant mee this to do, for the glory of thy holy Name. Amen.

¶ A Prayer necessary to be said at all times.

O Bountiful Iesu, O sweet saviour, O Christ the Son of God, haue pity vpon me, mercifully heare me, & despise not my prayer. Thou hast created me of nothing, thou hast redeemed me from the bondage of sin, death & hell, neither with gold nor silver, but with thy most precious bodie once offered vpon the crosse, & thine own blood once shed for all my ransome. Therefore cast me not away whō thou by thy great wisdom hast made, despise me not whom thou hast redeemed with such a precious

## Godly prayers.

tious treasure, nor let my wickednes destroy that which thy goodnesse hath builded. Now whiles I liue, O Iesu, haue mercie on me, for if I die out of thy fauor, it wil be too late after ward to cal for thy mercy: whiles I haue time to repent, looke vpon me with thy merciful eies, as thou didst vouchsafe to look vpon Peter thine Apostle, that I may bewaile my sinfull life, and obtaine thy fauor, and die therein. I acknowledge, that if thou shouldst deale with mee according to very iustice, I haue deserued euerlasting death. Therfore I appeale to thy hie throne of mercy, trusting to obtaine Gods fauor, not for my merits, but for thy merits, O Iesu, who hast giuen thy selfe an acceptable sacrifice to thy father, to appease his wrath, and to bring al sinners (truly repenting & amending their sinfull life) into his fauour againe. Accept me, O Lord, among the number of them that shalbe saued, forgive me my sinnes, giue me grace to lead a godly and innocent life, grant me thy heauenly wisdom, inspire my heart with faith, hope, & charitie, giue me grace to be humble in prosperity, patient in aduersity, obedient to my rulers, faithfull vnto them that trust me, dealing truly with all men, to liue chastly in wedlock, to abhorre adultery, fornication and al vncleannes, to do good after my power vnto all men, to hurt no man, that thy name may be glorified in me during this present life, and that I afterward may obtaine euerlasting life, through thy mercy, and the merits of thy Passion, Amen.

FINIS.







MEMORIA

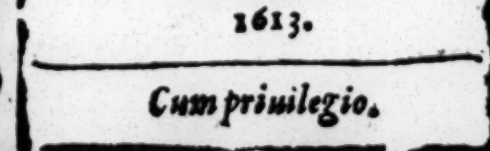
INTELIGENTIA

THE  
PSALTER,  
OR  
Psalmes of DAVID,  
after the Translation of  
the great Bible.  
Pointed as it shall be  
Sung or said in  
Churches.

Imprinted at London  
by Robert Barker, Printer  
to the Kings most Excel-  
lent Maiestie.

1613.

*Cum privilegio.*





1851  
1852  
1853  
1854  
1855  
1856  
1857  
1858  
1859  
1860  
1861  
1862  
1863  
1864  
1865  
1866  
1867  
1868  
1869  
1870  
1871  
1872  
1873  
1874  
1875  
1876  
1877  
1878  
1879  
1880  
1881  
1882  
1883  
1884  
1885  
1886  
1887  
1888  
1889  
1890  
1891  
1892  
1893  
1894  
1895  
1896  
1897  
1898  
1899  
1900





# THE PSALMES OF

DAVID.

Beatus vir. Psal. 1.

Morning  
prayer.

**B**lessed is the man that hath not walked in the counsel of the ungodly, nor stand in the way of sinners: and hath not sit in the seate of the scornfull.

2 But his delight is in the Law of the Lord: and in his law will he exercise himselfe day & night.

3 And he shalbe like a tree planted by the water side: that will bring forth his fruit in due season.

4 His leafe also shall not wither: & looke whatsoeuer he doeth it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaffe which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not bee able to stand in the iudgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Quare fremuerunt gentes. Psal. 2.

**W**hy do the heathen so furiously rage together: and why do the people imagine a vaine thing.

2 The Kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

3 Let vs breake their bonds asunder: and cast away their cords from vs.

4 He that dwelleth in heauen shall laugh them

Moneth. Thej.day.

- to scoone: the Lord shall haue them in derision.  
5 Then shall he speake vnto them in his wrath:  
and vexe them in his sore displeasure.  
6 Yet haue I set my King: vpon my holy hill  
of Sion.  
7 I will preach the Law wherof the Lord hath  
said vnto me: Thou art my Sonne, this day haue  
I begotten thee.  
8 Desire of me, and I shall giue thee the hea-  
then for thine inheritance: & the uttermost parts  
of the earth for thy possession.  
9 Thou shalt bruiſe them with a rod of yron:  
and breake them in pieces like a potters vessell.  
10 Be wise now therefore, O ye Kings: be lear-  
ned ye that are Iudges of the earth.  
11 Serue the Lord in feare: and reioyce vnto  
him with reuerence.  
12 Kisse the Sonne lest he be angry, and so ye  
perish fro the right way: if his wrath be kindled  
(yea but a little) blessed are all they that put their  
trust in him.

Domine quid? Psal. 3.

- L**ORD, how are they increased that trouble  
me: many are they that rise against me.  
2 Many one there be that say of my soule: there  
is no helpe for him in his God.  
3 But thou, O Lord, art my defender: thou art  
my worship, and the lifter vp of my head.  
4 I did call vpon the Lord with my voice: and  
he heard me out of his holy hill.

Moneth. The j. day.

5 I laide mee downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for ten thousands of people: that haue set themselves against me round about.

7 Up Lord, and helpe me, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

**H**Eare me when I call, O God of my righteousness: for thou hast set me at libertie when I was in trouble, haue mercy vpon me, and hearken vnto my prayer.

2 O ye sonnes of men, how long will yee blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing?

3 Know this also that the Lord hath chosen to himselfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe, and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: who will shew vs any good?

7 Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since



the time that their corne & wine & oyle increased,  
 9 I will lay me downe in peace: and take my  
 rest: for it is thou Lord onely that makest mee  
 dwell in safetie.

Verba mea auribus. Psal. 5.

**P**onder my words, O Lord: consider my  
 meditation.

2 O hearken thou vnto the voice of my calling,  
 my King and my God: for vnto thee wil I make  
 my prayer.

3 My voyce shalt thou heare betimes, O Lord:  
 early in the morning will I direct my prayer vnto  
 thee, and will looke vp.

4 For thou art the God that hast no pleasure in  
 wickednes: neither shall any euil dwell with thee.

5 Such as be foolish shall not stand in thy sight:  
 for thou hatest all them that worke vanitie.

6 Thou shalt destroy them that speake leasing:  
 the Lord will abhorre both the blood thirsty and  
 deceitfull man.

7 But as for mee, I will come into thy house,  
 euen vpon the multitude of thy mercie: and in thy  
 feare will I worship toward thy holy Temple.

8 Lead me, O Lord, in thy righteousnesse, be-  
 cause of mine enemies: make thy way plaine be-  
 fore my face.

9 For there is no faithfulness in his mouth:  
 their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flat-  
 ter with their tongue.

11 Destroy

Moneth. The j. day.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee, reioyce: they shall euer be giuing of thanks, because thou defendest them, they that loue thy Name, shall be ioyfull in thee.

13 For thou Lord wilt giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defend him, as with a shield.

Domine ne in furore. Psal. 6.

**O** Lord rebuke me not in thine indignation: neither chasten me in thy displeasure.

Euening  
prayer.

2 Haue mercy vpon mee, O Lord, for I am weak: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord, how long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: Oh saue me for thy mercies sake.

5 For in death no man remembereth thee: and who will giue thee thanks in the pit?

6 I am weary of my groning, every night wash I my bed: and water my couch with my teares.

7 My beautie is gone for very trouble: and worne away because of all mine enemies.

8 Away from me all ye that worke vanitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

Moneth, Thej.day.

10 All mine enemies shall bee confounded and  
soe vexed : they shalbe turned backe, and put to  
shame suddenly.

Domine Deus meus. Psal. 7.

**O** Lord my God, in thee haue I put my trust:  
saue me from all them that persecute mee,  
and deliuer me.

2 Lest hee deuoure my soule like a Lion, and  
teare it in pieces : while there is none to helpe.

3 O Lord my God, if I haue done any such  
thing: or if there be any wickednes in my hands,

4 If I haue rewarded euil vnto him that dealt  
friendly with me: yea, I haue deliuered him that  
without any cause is mine enemye.

5 Then let mine enemye persecute my soule,  
and take mee : yea, let him tread my life downe  
vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord in thy wrath, and lift vp  
thy selfe, because of the indignation of mine ene-  
mies : arise by for me in the iudgement that thou  
hast commanded.

7 And so shall the Congregation of the people  
come about thee : for their sakes therefore lift vp  
thy selfe againe.

8 The Lord shal iudge the people, giue sentence  
with me, O Lord: according to my righteousness,  
and according to the innocencie that is in me.

9 O let the wickednes of the vngodly come to  
an end : but guide thou the iust.

10 For the righteous God : trieth the very  
hearts



Moneth. The j. day.

hearts and reines.

11 My helpe commeth of God : which preferueth them that are true of heart.

12 God is a righteous Iudge, strong and patient : and God is prouoked every day.

13 If a man will not turne, hee will whet his sword: he hath bent his bow, and made it ready.

14 Hee hath prepared for him the instruments of death : he ordeineth his Arrows against the persecutors,

15 Behold he trauaileth with mischief: he hath conceived sorow, and brought forth vngodlines.

16 Hee hath grauen and digged vp a pit: and is fallen himselfe into the destruction that he made for other.

17 For his trauel shal come vpon his owne head: and his wickednes shal fall on his owne pate.

18 I will giue thanks vnto the Lord, according to his righteousness: and will praise the Name of the Lord the most High.

Domine Dominus. Psal. 8.

**O** Lord our Governour, how excellent is thy Name in all the world : thou that hast set thy glory aboue the heauens.

2 Out of the mouth of very babes and sucklings hast thou ordeined strength, because of thine enemies : that thou mightest still the enemy and the auenger.

3 For I will consider the heauens, euen the workes of thy fingers : the Moone and the  
Starres

Moneth. The ij. day.

Starres which thou hast ordeined.

4 What is man that thou art mindfull of him:  
and the sonne of man that thou visitest him?

5 Thou madest him lower then the Angels:  
to crowne him with glozy and worship.

6 Thou makest him to haue dominion of the  
workes of thy hands: and thou hast put al things  
in subiection vnder his feet.

7 All sheep & oxen: yea, & the beasts of the field.

8 The fowles of the aire, and the fishes of the  
sea: and whatsoeuer walketh through the pachs  
of the Seas.

9 O Lord our gouernour: how excellent is  
thy Name in all the world:

Confitebor tibi. Psal. 9.

Morning  
prayer.

I Will giue thanks vnto thee, O Lord, with  
my whole heart: I wil speake of all thy mar-  
ueilous workes.

2 I wil be glad & reioyce in thee: yea, my songs  
will I make of thy Name, O thou most highest.

3 While mine enemies are driuen backe: they  
shall fall and perish at thy presence.

4 For thou hast maintained my right, and my  
cause: thou art set in the throne that iudgest right.

5 Thou hast rebuked the heathen, and deströ-  
ed the vngodly: thou hast put out their name for  
euer and euer.

6 O thou enemy, destructions are come to a  
perpetuall end: euen as the cities which thou hast  
destroyed, their memoriall is perished with them.

7 But

Moneth. The ij. day.

7 But the Lord shall endure for ever: hee hath also prepared his seat for iudgement.

8 For he shall iudge the world in righteousness: and minister true iudgement vnto the people.

2 The Lord also will bee a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon me, O Lord, consider the trouble which I suffer of them that hate mee: thou that liftest me vp from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foot taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish  
for



Moneth. The ij. day.

for ever.

19 Up Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord:) that the heathen may know themselves to be but men.

Vt quid Domine? Psal. 10.

**W**hy standest thou so far off, (O Lord:) and hidest thy face in the needfull time of trouble?

2 The vngodly for his owne lust doth persecute the pooze: let them be taken in the crafty wilnes that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alway grievous: thy iudgements are farre aboue out of his sight, and therefore desiethe hee all his enemies.

6 For he hath said in his heart, Tush, I shall neuer be cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit, and fraud: vnder his tongue is vngodlinesse and banitie.

8 He sitteth lurking in the theeuish corners of the streets: and priuily in his lurking dennes doth he murder the innocent, his eyes are set against the pooze.

9 For he lieth waiting secretly, euen as a lyon lurketh

Moneth. Theij. day.

lurketh he in his den: that he may rauish þ̃ pooze.

10 He doeth rauish the pooze: when he getteth him in to his net.

11 Hee falleth downe and humbleth himselfe: that the Congregation of the pooze may fall into the hands of his captaiues.

12 Hee hath said in his heart, Tush, God hath forgotten: hee hideth away his face, and hee will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the pooze.

13 Wherefore should the wicked blaspheme God: while he doeth say in his heart, Tush, thou God carest not for it?

14 Surely thou hast seen it: for thou beholdest vngodlinesse and wꝛong.

16 That thou mayest take the matter into thine hand: the pooze committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt finde none.

18 The Lord is King for euer and euer: and the heathen are perished out of the land.

19 Lord thou hast heard the desire of the pooze: thou preparest their heart, and thine eare hearkeneth thereto.

20 To helpe the fatherlesse and pooze vnto their right: that the man of the earth be no more exalted against them.

In

Moneth. The ij. day.

In Domino confido. Psal. 11.

**I**n the Lord put I my trust: how say ye then to my soule, that she should flie as a bird vnto the hill?

2 For loe, the vngodly bend their bow & make ready their arrowes within the quier: that they may priuily shoot at them which are true of heart.

3 For the foundations will be cast downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords seat is in heauen.

5 His eyes consider the pooze: and his eye lids cryeth the childe of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednes doth his soule abhorre.

7 Upon the vngodly he shall raine snares, fire and brimstone, storme and tempest: this shall bee their portion to drinke.

8 For the righteous Lord loueth righteousness: his countenance wil behold the thing that is iust.

Saluum me fac. Psal. 12.

Euening  
prayer.

**H**elp mee, Lord, for there is not one godly man left: for the faithfull are minished from among the childe of men.

2 They talke of vanitie every one with his neighbour: they do but flatter with their lips, and dissemble with their double heart.

3 The Lord shal root out all deceitful lips: and the tongue that speaketh proud things.

4 Which



Moneth. The ij. day.

4 Which haue said, With our tongue we will preuaile: we are they that ought to speake, who is Lord ouer vs?

5 Now for the comfortles troubles sake of the needy: & because of the deep sighing of the poore.

6 I will vp (saith the Lord:) and will helpe euery one from him that swelleth against him, and will set them at rest.

7 The words of the Lord are pure wordes: euen as the siluer which from the earth is tried, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the childre of men are put to rebuke.

Vsquequo Domine. Psal. 13.

**H**ow long wilt thou forget mee (O Lord) for euer: how long wilt thou hide thy face from me?

2 How long shall I seeke counsell in my soule, and be so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare mee, O Lord my God: lighten mine eyes that I sleepe not in death.

4 Lest mine enemy say, I haue preuailed against him: for if I be cast downe, they that trouble me, will reioyce at it.

5 But my trust is in thy mercie: and my heart is ioyfull in thy saluation.

6 I will sing of the Lord, because he hath dealt so

Moneth. The ij. day.

so louingly with me: yea, I wil praise the Name  
of the Lord most highest.

Dixit insipiens. Psal. 14.

**T**he foole hath saide in his heart: There is  
no God.

2 They are corrupt, and become abominable  
in their doings: there is not one that doeth good,  
(no not one.)

3 The Lord looked downe from heauen vpon  
the children of men: to see if there were any that  
would vnderstand and seeke after God.

4 But they are all gone out of the way, they  
are altogether become abominable: there is none  
that doeth good, no not one.

5 Their throat is an open sepulchre, with their  
tongues haue they deceiued: the poison of Aspes  
is vnder their lips.

6 Their mouth is full of cursing and bitter-  
nesse: their feet are swift to shed blood.

7 Destruction and unhappinesse is in their  
wayes, & the way of peace haue they not known:  
there is no feare of God befoze their eyes.

8 Haue they no knowledge, that they are all  
such workers of mischief: eating vp my people  
as it were bread.

9 And call not vpon the Lord, there were they  
brought in great feare (euē where no feare was):  
for God is in the generation of the righteous.

10 As for you, yee haue made a mocke at the  
counsell of the poore: because he putteth his trust  
in the Lord.

Moneth. The iij. day.

11 Who shall giue saluation vnto Israel out of  
Sion: when the Lord turneth the captiuitie of  
his people, then shall Jacob reioyce, and Israel  
shalbe glad.

Domine quis habitabit? Psal. 15.

**L**ord, who shall dwell in thy Tabernacle: or  
who shall rest vpon thy holy hill?

Morning  
prayer.

2 Euen hee that leadeth an vncorrupt life: and  
doeth the thing which is right, and speaketh the  
trueth from his heart.

3 He that hath vsed no deceit in his tongue, nor  
done euill to his neighbour: and hath not slandered  
his neighbours.

4 He that setteth not by himselfe, but is lowly  
in his owne eyes: and maketh much of them that  
fear the Lord.

5 He that sweareth vnto his neighbour, and dis-  
appointeth him not: though it were to his owne  
hinderance.

6 He that hath not giuen his money vpon vsu-  
ry: nor taken reward against the innocent.

7 Who so doeth these things: shall neuer fall.

Conserua me. Psal. 16.

**P**resterue me, O God: for in thee haue I put  
my trust.

2 O my soule, thou hast said vnto the Lord: thou  
art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in  
the earth: and vpon such as excell in vertue.

4 But they that runne after another god: shall

B b

haue



Moneth. The iij. day.

haue great trouble.

5 Their drinke offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, & of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.

8 I wil thanke the Lord for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alway before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thine holy one to see corruption.

12 Thou shalt shewe me the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for evermore.

Exaudi Domine iusticiam. Psal. 17.

**H**Eare the right, O Lord, consider my complaint: and hearken vnto my prayer that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equall.

3 Thou hast proued and visited mine heart in the night season, thou hast tried me, and shalt finde no wickednesse in me: for I am utterly purposed  
that

Moneth. The iij. day.

that my mouth shall not offend.

4 Because of mens woꝝkes that are done against the woꝝds of my lips: I haue kept me from the wapes of the destroyer.

5 O hold thou vp my goings in thy paths: that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: incline thine eare to me, and hearken vnto my woꝝds.

7 Shew thy maruetlous louing kindnesse, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the shadow of thy wings.

9 Fro the vngodly y trouble me: mine enemies compasse me round about, to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proud things.

11 They lie waiting in our way on euery side: turning their eyes downe to the ground.

12 Like as a lion that is greedy of his pray: and as it were a lions whelp lurking in secret places.

13 Up Lord, disappoint him, and cast him down: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the euill world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue childzen at their desire: and leaue

Moneth. The iij. day.

the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

Diligam te. Psal. 18.

¶ Evening  
prayer.

**I** Will loue thee (O Lord) my strength, the Lord is my stony rocke & my defence: my sauour, my God, and my might, in whom I wil trust, my buckler, the horne also of my saluation, & my refuge.

2 I will call vpon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorowes of death compassed me: and the ouerflowings of vngodlines made me afraid.

4 The paines of hell came about me: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So shall hee heare my voice out of his holy Temple: and my complaint shall come before him, it shall enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hilles shooke and were remooued, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

9 He bowed the heauens also and came downe: and it was darke vnder his feete.

10 He rode vpon the Cherubims and did flie: he came flying vpon the wings of the winde.

11 He



Moneth. The iij. day.

11 He made darkenes his secret place : his pavilion round about him, with darke water and thicke clouds to couer him.

12 At the brightnes of his presence his cloudes remoued : hailestones and coales of fire.

13 The Lord also thundred out of heauen, and the Higbest gaue his thunder : hailestones and coales of fire.

14 He sent out his arrowes, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seene, & the foundations of the round world were discovered at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 Wee shall send downe from the high to fetch me : and shall take me out of many waters.

17 Wee shall deliuer me from my strongest enemy, and from them which hate mee : for they are too mighty for me.

18 They prevented mee in the day of my trouble: but the Lord was my vpholder.

19 Wee brought me forth also into a place of libertie : he brought me forth, euen because he had a fauour vnto me.

20 The Lord shall reward me after my righteous dealing : according to the cleannesse of my hands shall he recompense me.

21 Because I haue kept the wayes of the Lord: & haue not forsaken my God as the wicked doth.

22 For I haue an eye vnto all his Lawes : and

Moneth. The iij. day.

will not cast out his commandements from me.

23 I was also vncorrupt befoze him : and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward me after my righteous dealing : and according vnto the cleannesse of my hands in his eye sight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the cleave , thou shalt be cleane : and with the froward thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in aduersity : and shalt bring downe the high lookes of the proud.

28 Thou also shalt light my candle : the Lord my God shall make my darkenesse to be light.

29 For in thee I shall discomfite an host of men : and with the helpe of my God I shall leape ouer the wall.

30 The way of God is an vndefiled way : the word of the Lord also is tried in the fire, he is the defender of all them that put their trust in him.

31 For who is God but the Lord : or who hath any strength except our God ?

32 It is God that girdeth mee with strength of warre : and maketh my way perfect,

33 Hee maketh my feete like Harts feete : and setteth me vp on high.

34 Hee teacheth my hands to fight : and mine armes shall breake euen a bowe of Steele.

35 Thou hast giuen me the defence of thy saluation :

Moneth. The iij. day.

tion: thy right hand also shall hold me vp, and thy  
louing correction shall make me great.

36 Thou shalt make roome enough vnder mee  
for to goe: that my footesteps shall not slide.

37 I will follow vpon mine enemies, and ouer-  
take them: neither wil I turne againe til I haue  
destroyed them.

38 I will saue them that they shall not be able  
to stand: but fall vnder my feete.

39 Thou hast girded me with strength vnto the  
battell: thou shalt throw downe mine enemies  
vnder me.

40 Thou hast made mine enemies also to turne  
their backes vpon me: and I shall destroy them  
that hate mee.

41 They shall crie, but there shall bee none to  
helpe them: yea, euen vnto the Lord shall they  
cric, but he shall not heare them.

42 I wil beate them as smal as y<sup>e</sup> dust before the  
wind: I wil cast them out as y<sup>e</sup> clay in the streets.

43 Thou shalt deliuer me from the strivings of  
the people: and thou shalt make me the head of  
the heathen.

44 A people whom I haue not known: shall  
serue me.

45 As soon as they hear of me, they shal obey me:  
but the strange children shall dissemble with me.

46 The strange children shall faile: and bee a-  
fraid out of their prisons.

47 The Lord liueth, and blessed bee my strong



Month. The iiii. day.

helper : and praised be the God of my saluation,  
48 Euen the God that seeth that I be auenged:  
and subdueth the people vnto me.

49 It is he that deliuereth me from my (cruell)  
enemies, and setteth me vp about mine aduersa-  
ries : thou shalt rid me from the wicked man.

50 For this cause will I giue thanks vnto thee,  
(O Lord) among the Gentiles : and sing praises  
vnto thy Name.

51 Great prosperitie giueth hee vnto his King:  
and sheweth louing kindnesse vnto David his an-  
oynted, and vnto his seede for euermore.

Cæli enarrant. Psal. 19.

Morning  
prayer.

**T**he heauens declare the glory of God : and  
the firmament sheweth his handy worke.

2 One day telleth another : and one night cer-  
tifieth another.

3 There is neither speech nor language : but  
their voices are heard among them.

4 Their sound is gone out into all landes : and  
their words into the ends of the world.

5 In them hath he set a tabernacle for the Sun:  
which commeth forth as a bridegrome out of his  
chamber, & reioyceth as a gyant to run his course.

6 It goeth forth from the uttermost part of the  
heauen, & runneth about vnto the end of it againe:  
and there is nothing hid from the heate thereof.

7 The Law of the Lord is an undefiled Law,  
conuerting the soule : the Testimony of the Lord  
is sure, and giueth wisdom vnto the simple.

8 The

Moneth. The iiij. day.

8 The Statutes of the Lord are right, and reioyce the heart: the Commaundement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the Iudgements of the Lord are true, and righteous altogether.

10 More to bee desired are they then gold, yea, then much fine gold: sweeter also then hony and the hony combe.

11 Moreouer by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keepe thy seruant also from presumptuous sinnes, lest they get the dominion ouer me: so shal I be vndefiled, & innocent fro the great offence.

14 Let the wordes of my mouth, & the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength, and my Redeemer.

Exaudiat te Dominus. Psal. 20.

**T**he Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuary: and strength thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 We will reioyce in thy saluation, & triumph in the name of the Lord our God: the Lord per-  
for me

Moneth. The iiii. day.

forme all thy petitions.

6 Now know I that the Lord helpeth his anointed, and wil heare him from his holy heauen: euen with the wholesome strength of his right hand.

7 Some put their trust in charets, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen: but we are risen, and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal 21.

**T**he King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a crowne of pure gold vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluation: glorie and great worship shalt thou lay vpon him.

6 For thou shalt giue him everlasting felicity: & make him glad with the ioy of thy countenance.

7 And why? because the king putteth his trust in the Lord: and in the mercy of y<sup>e</sup> most Highest, he shall not miscary.

8 All thine enemies shall feelee thine hand: thy  
right



Moneth. The iiij. day.

right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery ouen in time of thy wraich: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou roote out of the earth: and their seede from among the children of men.

11 For they intended mischief against thee: and imagined such a device as they are not able to performe.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine own strength: so will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

**M**y God, my God, (looke vpon me) why hast thou forsaken me: and art so farre from my health, and from the words of my complaint: Euening  
prayer.

2 O my God, I crie in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy, O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worme and no man: a very scozne of men, and the outcast of the people.

7 All they that see me laugh me to scozne: they shoote

Moneth. The iiij. day.

shoot out their lips, & shake their heads, saying.  
8 We trusted in God that he would deliuer him:  
let him deliuer him, if he will haue him,

9 But thou art he that tooke me out of my mothers wombe: thou wast my hope when I hangged yet vpon my mothers breasts,

10 I haue bene left vnto thee euer since I was bozne: thou art my God, euen from my mothers wombe,

11 O goe not from mee, for trouble is hard at hand: and there is none to helpe me,

12 Many oxen are come about me: fat bulls of Basan close me in on euery side,

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lion,

14 I am powzed out like water, & all my bones are out of ioynt: my heart also in the midst of my body is euen like melting waxe,

15 My strength is dried vp like a posheards, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death,

16 For (many) dogs are come about mee: and the counsel of the wicked layeth siege against me,

17 They pearced my hands and my feet, I may tell all my bones: they stand staring and looking vpon me,

18 They part my garments among them: and cast lots vpon my vesture,

19 But be not thou farre from mee, O Lord: thou art my succour, haste thee to helpe me.

20 Deliuer

Moneth. The iiij. day.

20 Deliuer my soule from the swozd: my darling from the power of the dogge.

21 Saue me from the Lions mouth: thou hast heard me also from among the hornes of the Unicorues.

22 I wil declare thy Name vnto my brethren: in the middelt of the congregation wil I praise thee.

23 O praise the Lord ye that feare him: magnifie him all ye of the seede of Iacob, and feare him all ye seede of Israel.

24 For he hath not despised nor abhorred the low estate of the poore, hee hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of thee in the great congregation: my vowes will I performe in the sight of them that feare him.

26 The poore shall eate, and bee satisfied: they that seeke after the Lord shall praise him, your heart shall liue for ever.

27 Al the ends of the world shal remember themselves, and be turned vnto the Lord: and all the kinreds of the nations shall worshop before him.

28 For the kingdome is the Lords: and he is the gouernour among the people.

29 All such as be sat vpon earth: haue eaten and worshipped.

30 All they that goe downe into the dust shall kneele before him: and no man hath quickned his owne soule,

31 My seede shall serue him: they shall be counted



Moneth. The v. day.

ted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousness: vnto a people that shall be borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

**T**he Lord is my Shepherd: therefore can I lacke nothing.

2 Hee shall feede me in a greene pasture: and leade me forth beside the waters of comfort.

3 Hee shall conuert my soule: and bring me forth in the paths of righteousness for his Names sake.

4 Yea, though I walke through the valley of the shadow of death, I will feare no euill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oyle, and my cup shall be full.

6 But thy louing kindnesse and mercy shall follow me all the dayes of my life: and I will dwell in the house of the Lord for euer.

Domini est terra. Psal. 24.

Morning  
prayer.

**T**he earth is the Lords, and all that therein is: the compasse of the world, and they that dwell therein.

2 For hee hath founded it vpon the seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy place?

4 Euen hee that hath cleane hands, and a pure heart: and that hath not lift vp his minde vnto vanitie,

Moneth. The v. day.

banitie, nor sworne to deceiue his neighbour.

5 Wee shall receiue the blessing from the Lord :  
and righteousness from the God of his saluation.

6 This is the generation of them that seeke  
him : euen of them that seeke thy face, O Iacob,

7 Lift vp your heads, O ye gates, and be ye  
lift vp ye everlasting doores : and the king of glo-  
ry shall come in.

8 Who is the King of glory: it is  $\text{p}$  Lord strong  
and mighty, euen the Lord mighty in battell.

9 Lift vp your heads, O yee gates, and be yee  
lift vp ye everlasting doores: and the King of glo-  
ry shall come in.

10 Who is the King of glory: euen the Lord of  
hosts, he is the King of glory.

Ad te Domine. Psal. 25.

**V**nto thee, O Lord, will I lift vp my soule,  
my God, I haue put my trust in thee: O let  
me not be confounded, neither let mine enemies  
triumph ouer me.

2 For all they that hope in thee shall not be a-  
shamed: but such as transgresse without a cause  
shalbe put to confusion.

3 Shew mee thy wayes, O Lord: and teach  
me thy paths.

4 Leade me forth in thy trueth, and learne me:  
for thou art the God of my saluation, in thee hath  
beene my hope all the day long.

5 Call to remembrance, O Lord, thy tender  
mercies: and thy louing kindnesse which hath bin  
euer of old.

6 D

Moneth. The v. day.

6 I remember not the sinnes and offences of my youth: but according to thy mercy thinke thou vpon me (O Lord) for thy goodnesse.

7 Gracious and righteous is the Lord: therefoze will he teach sinners in the way.

8 Them y<sup>e</sup> be mecke, shal he guide in iudgment: and such as be gentle, them shal he learne his way.

9 All the pathes of the Lord are mercy & trueth: vnto such as keepe his Couenant, and his testimonies.

10 For thy Names sake, O Lord: be mercifull vnto my sinne, for it is great.

11 What man is he that feareth the Lord: him shal he teach in the way that he shall chuse.

12 His soule shal dwell at ease: and his seede shal inherite the land.

13 The secret of the Lord is among them that feare him: and he will shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for he shal plucke my feet out of the net.

15 Turne thee vnto mee, and haue mercy vpon me: for I am desolate and in misery.

16 The sorowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersitie and misery: and forgiue me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thee.

20 Let



Moneth. The v. day.

20 Let perfectnesse and righteous dealing waite  
vpon me : for my hope hath beene in thee.

21 Deliuer Israel, O God : out of all his troubles.

Iudica me Domine. Psal. 26.

**B**E thou my Iudge, O Lord, for I haue wal-  
ked innocently : my trust hath been also in the  
Lord, therefore shall I not fall.

2 Examine me, O Lord, and proue me : try out  
my reines and my heart.

3 For thy louing kindnesse is euer before mine  
eyes : and I will walke in thy trueth.

4 I haue not dwelt with vaine persons: neither  
will I haue fellowship with the deceitfull.

5 I haue hated the congregation of the wicked :  
and will not sit among the vngodly.

6 I wil wash my hands in innocencie, O Lord :  
and so will I goe to thine Altar.

7 That I may shew the voice of thankesgiuing:  
and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy house:  
and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners : nor  
my life with the bloodthirstie.

10 In whose handes is wickednesse : and their  
right hands are full of gifts.

11 But as for me, I will walke innocently : O  
Lord deliuer me, and be mercifull vnto me.

12 My foot standeth right : I wil praise the Lord  
in the Congregations.

C c

Domine

Moneth. The v. day.

Dominus illuminatio. Psal .17.

Evening  
prayer.

**T**he Lord is my light & my saluation, whom  
then shall I feare : the Lord is the strength  
of my life, of whom then shall I be afraid :

2 When the wicked (even mine enemies and  
my foes) came vpon me to eate vp my flesh : they  
stumbled and fell.

3 Though an host of men were laid against me,  
yet shal not my heart be afraid : & though there rose  
vp war against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which  
I will require: even that I may dwel in the house  
of the Lord all the dayes of my life, to behold the  
faire beautie of the Lord, and to visit his Temple.

5 For in the time of trouble he shal hide me in his  
tabernacle: : yea in the secret place of his dwelling  
shall he hide me, & set me vp vpon a rocke of stone.

6 And now shall hee lift vp mine head : aboue  
mine enemies round about me.

7 Therefore will I offer in his dwelling an ob-  
lation with great gladnesse : I will sing & speake  
prayles vnto the Lord.

8 Hearken vnto my voice, O Lord, when I cry  
vnto thee : haue mercy vpon me and heare me.

9 My heart hath talked of thee, seeke yee my  
face : thy face Lord will I seeke.

10 Hide not thou thy face from me : nor cast  
thy seruant away in displeasure.

11 Thou hast beene my succour : leaue mee not  
neither forsake me, O God of my saluation.

12 When

Moneth. The v. day.

12 When my father and my mother forsake me:  
the Lord taketh me up.

13 Teach me thy way, O Lord: and leade me in  
the right way, because of mine enemies.

14 Deliuere me not ouer into the will of mine ad-  
uersaries: for there are false witnesses risen up a-  
gainst me, and such as speake wrong.

15 I should verily haue fainted: but that I be-  
leeue verely to see the goodnes of the Lord in the  
land of the liuing.

16 O tarie thou the Lords leasure: be strong and  
he shall comfort thine heart, and put thou thy trust  
in the Lord.

Ad te Domine. Psal. 28.

**V**nto thee wil I cry, O Lord, my strength:  
thinke no scozne of me, lest if thou make as  
though thou hearest not, I become like them that  
goe downe into the pit.

2 Heare the voyce of my humble petitions when  
I crie vnto thee: when I hold vp my hands to-  
ward the Mercie seate of thy holy Temple.

3 O plucke me not away (neither destroy mee)  
with the vngodly and wicked doers: which speak  
friendly to their neighbors but imagine mischief  
in their hearts.

4 Reward them according to their deeds: & ac-  
cording to the wickednes of their own inuentiōs.

5 Recompense them after the worke of their  
hands: pay them that they haue deserued.

6 For they regard not in their minde the works



Moneth. The v. day.

of the Lord, nor þ operation of his hands: therfore  
shall he breake them downe, & not build them vp.

7 Praised bee the Lord: for hee hath heard the  
doyce of my humble petitions.

8 The Lord is my strength and my shield, my  
heart hath trusted in him, and I am heiped: there-  
fore my heart danceth for ioy, and in my song will  
I praise him.

9 The Lord is my strength: and he is the whole-  
some defence of his Anointed.

10 I saue thy people, and giue thy blessing vnto  
thine inheritance: send them & set the vp for ever.

Afferte Domino. Psal. 29.

**B**ring vnto the Lord (O yee mighty) bring  
pongrammes vnto the Lord: ascribe vnto  
the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name:  
worship the Lord with holy worship.

3 It is the Lord that commandeth the waters:  
it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voice of  
the Lord is mighty in operation: the voice of the  
Lord is a glorious voice.

5 The voice of the Lord breaketh þ cedar trees:  
yea, the Lord breaketh the cedars of Libanus.

6 He made them also to skip like a calfe: Liba-  
nus also and Syzion like a pong Unicorn.

7 The voice of the Lord diuiderh the flames of  
fire, the voice of the Lord shaketh the wildernesse:  
yea, the Lord shaketh the wildernesse of Cadus.

8 The

Moneth. The vj. day.

8 The voice of the Lord maketh the Blindes to  
bring forth yong, & discovereth y<sup>e</sup> thick bushes: in  
his Temple doth euery man speak of his honour.

9 The Lord sitteth aboue the water flood: and  
the Lord remaineth a King for euer.

10 The Lord shal giue strength vnto his people:  
the Lord shal giue his people the blessing of peace.

Exaltabo te Domine. Psal. 30.

**I** Will magnifie thee, O Lord, for thou hast set  
me vp: & not made my foes to triumph ouer me.

Morning  
prayer.

2 O Lord my God, I cried vnto thee: and thou  
hast healed me.

3 Thou Lord hast brought my soule out of hell:  
thou hast kept my life from them that goe downe  
to the pit.

4 Sing praises vnto the Lord (O yee Saints  
of his:) and giue thanks to him for a remem-  
brance of his holinesse.

5 For his wrath endureth but the twynckling of  
an eye, & in his pleasure is life: heauinesse may en-  
dure for a night, but ioy commeth in the morning.

6 And in my prosperitie I said, I shall neuer be  
remoued: thou Lord of thy goodnesse hadst made  
my hill so strong.

7 Thou didst turue thy face (from me:) and I  
was troubled.

8 Then cried I vnto thee, O Lord: and gate  
me vnto my Lord right humbly.

9 What profit is there in my blood: when I  
goe downe to the pit?

Moneth. The vj. day.

10 Shal the dust giue thanks vnto thee: or shall it declare thy trueth?

11 Heare, O Lord; and haue mercie vpon mee: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloth, and girded mee with gladnesse.

13 Therefore shall euery good man sing of thy praise without ceasing: O my God, I will giue thanks vnto thee for euer.

In te Domine speraui. Psal. 31.

**I**n thee, O Lord, haue I put my trust: let mee neuer bee put to confusion, deliuer me in thy righteousness.

2 Bow downe thine eare to me: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, and my castle: be thou also my guide, & leade me for thy Names sake.

5 Draw me out of the net that they haue layd priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth.

7 I haue hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad and reioyce in thy mercie: for thou hast considered my trouble, and hast known my soule in aduersities.

9 Thou



Moneth. The vj. day.

9 Thou hast not shut mee vp into the hand of the  
enemie : but hast set my feete in a large roome.

10 Haue mercy vpon mee, O Lord, for I am in  
trouble : and mine eye is consumed for very hea-  
uinesse, yea, my soule and my body.

11 For my life is wahren old with heauinesse: and  
my peeres with mourning.

12 My strength faileth mee, because of mine ini-  
quitie : and my bones are consumed.

13 I became a reprove among all mine enemies,  
but specially among my neighbours : and they of  
mine acquaintance were afraid of mee, & they that  
did see me without, conueyed themselves from me.

14 I am cleane forgotten, as a dead man out of  
minde : I am become like a broken vessell.

15 For I haue heard the blasphemie of the mul-  
titude: and feare is on euery side, while they con-  
spire together against me, and take their counsell  
to take away my life.

16 But my hope hath beene in thee, O Lord : I  
haue said, Thou art my God.

17 My time is in thy hand, deliuer mee from the  
hand of mine enemies : and from them that perse-  
cute me.

18 Shew thy seruant the light of thy counte-  
nance : and saue me for thy mercies sake.

19 Let mee not bee confounded, O Lord, for I  
haue called vpon thee : let the vngodly bee put to  
confusion, and be put to silence in the graue.

20 Let the lying lips bee put to silence : which

Moneth. The vj. day.

cruelly, disdainfully, and despitefully speake against the righteous.

21 **O** how plentifull is thy goodnesse, which thou hast laid vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men:

22 Thou shalt hide them priuily by thine owne presence, from the prouoking of all men: thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.

23 Thankes be to the Lord: for he hath shewed me marueilous great kindnesse in a strong Citie.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Neuerthelesse, thou heardest the voyce of my prayer: when I cried vnto thee.

26 O loue the Lord all yee his Saints: for the Lord preserveth them that are faithfull, and plentifully rewardeth the proud doer.

27 Be strong and he shall stablish your heart: all ye that put your trust in the Lord.

Beati quorum. Psal. 32.

**B**lessed is he whose vnrightheousnesse is forgiven: and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my dayly complayning.

4 For thy hand is heauie vpon me day & night: and my moisture is like the drought in Summer.

Moneth. The vj. day.

5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

6 I said. I will confesse my sinnes vnto y<sup>e</sup> Lord: and so thou forgauest the wickednes of my sinne.

7 For this shall euery one that is godly make his prayer vnto thee in a time when thou mayest be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compasse me about with songs of deliuerance.

9 I will informe thee, and teach thee in the way wherein thou shalt go: and I wil guide thee with mine eye.

10 Be not like vnto horse and mule, which haue no vnderstanding: whose mouthes must bee holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but who so putterh his trust in the Lord, mercy imbraceh him on euery side.

12 Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate iusti. Psal. 33.

**R** Eioyce in the Lord, O ye righteous: for it becommeth well the iust to be thankefull.

2 Praise the Lord w<sup>th</sup> harpe: sing Psalmes vnto him with the Lute and instrument of ten strings.

3 Sing vnto the Lord a New song: sing praises lustily (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes



Moneth. The vj. day.

workes are faithfull.

5 He loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made: and all the hostes of them by the breath of his mouth.

7 He gathereth the waters of the Sea together as it were vpon an heape: and layeth vp the deepe as in a treasure house.

8 Let all the earth feare the Lord: stand in awe of him all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: and maketh the deuises of the people to bee of none effect, and casteth out the counsels of Princes.

11 The counsell of the Lord shall endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people, whose God is the Lord Jehouah: and blessed are the folke that hee hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, and beheld all the childezen of men: from the habitation of his dwelling he considereth all them that dwell in the earth.

14 Hee fashioneth all the hearts of them: and understandeth all their workes.

15 There is no King that can bee saued by the multitude

Moneth. The vj. day.

multitude of an hoste : neither is any mighty man deliuered by much strength.

16 An horse is counted but a vaine thing to saue a man : neither shall hee deliuer any man by his great strength.

17 Behold, the eye of Lord is vpon them that feare him : and vpon them that put their trust in his mercie.

18 To deliuer their soules from death : and to feede them in the time of dearth.

19 Our soule hath patiently taried for the Lord : for he is our helpe and our shield.

20 For our heart shal reioyce in him : because we haue hoped in his holy Name.

21 Let thy mercifull kindnes (O Lord) be vpon vs : like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

**I** Will alway giue thanks vnto the Lord : his prayse shall euer be in my mouth.

2 My soule shal make her boast of the Lord : the humble shall heare thereof, and be glad.

3 O praise the Lord with mee : and let vs magnifie his Name together.

4 I sought the Lord, and he heard me : yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightned : and their faces were not ashamed.

6 Loe, the poore crieth, & the Lord heareth him : yea, and saueth him out of all his troubles.

7 The Angel of the Lord tarieth round about them

Moneth. The vj. day.

them that feare him : and deliuereth them.

8 Taste and see how gracious the Lord is :  
blessed is the man that trusteth in him.

9 I feare the Lord ye that be his Saints : for  
they that feare him lacke nothing.

10 The Lions doe lacke and suffer hunger : but  
they which seeke the Lord, shall want no maner of  
thing that is good.

11 Come ye childezen, and hearken vnto me: I  
will teach you the feare of the Lord.

12 What man is he that lusteth to liue, & would  
faine see good daies : keepe thy tongue from euil,  
and thy lips that they speake no guile.

13 Eschew euill, and doe good : seeke peace, and  
ensue it.

14 The eyes of the Lord are ouer the righteous:  
and his eares are open vnto their prayers.

15 The countenance of the Lord is against them  
that doe euil: to root out the remembrance of them  
from the earth.

16 The righteous cry, & the Lord heareth them :  
and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a con-  
trite heart: and will saue such as be of an humble  
spirit.

18 Great are the troubles of the righteous : but  
the Lord deliuereth him out of all.

19 He keepeth all his bones : so that not one of  
them is broken.

20 But misfortune shall slay the vngodly : and  
they



Moneth. The vij. day.

they that hate the righteous shalbe desolate.

21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him, shall not be destitute.

Iudica me Domine. Psal. 35.

**P**Leade thou my cause, O Lord, with them that Morning  
prayer.  
strive with mee: and fight thou against them that fight against me.

2 Lay hand vpon the shield and buckler: and stand vp to helpe me,

3 Bring forth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame that seeke after my soule: let them be turned backe, and brought to confusion that imagine mischief for me

5 Let them be as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For they haue priuily laid their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vna-wares, and his net that he hath laid priuily catch himselte: that he may fall into his owne mischief.

9 And my soule bee ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is

Moneth. The vij. day.

too strong for him : yea, the poore and him that is  
in misery, from him that spoyleth him.

11 Falso witnessse did rise vp : they laid to my  
charge things that I knew not.

12 They rewarded mee euill for good : to the  
great discomfort of my soule.

13 Neuerthelesse, when they were sicke, I put on  
sackcloth, & humbled my soule with fasting : and  
my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had been my  
friend or my brother : I went heauily as one that  
mourneth for his mother.

15 But in mine aduersitie they reioyced, and ga-  
thered them together : yea, the very abiects came  
together against me vnawares, making mowes  
at me, and ceased not.

16 With the flatterers were busie mockers :  
which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this : O  
deliuer my soule from the calamities which they  
bring on me, and my darling from the Lions.

18 So will I giue thee thanks in the great con-  
gregation : I will praise thee among much people.

19 O let not them that are mine enemies tri-  
umph ouer mee vngodly : neither let them winke  
with their eyes that hate me without a cause.

20 And why ? their comming is not for peace :  
but they imagine deceitfull words against them  
that are quiet in the land.

21 They gaped on me with their mouthes, & said:  
Fie

Moneth. The vii. day.

He on thee, he on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: hold not thy tongue then, goe not farre from me, O Lord.

23 Awake and stand vp to iudge my quarrell: avenge thou my cause, my God and my Lord.

24 Iudge me, O Lord my God, according to thy righteousness: and let them not triumph ouer me.

25 Let them not say in their hearts, There, there is would we haue it: neither let them say, Wee haue deuoured him.

26 Let them be put to confusion and shame together that reioyce at my trouble: let them bee clothed with rebuke and dishonour that boast themselves against me.

27 Let them be glad and reioyce that fauour my righteous dealing: yea let them say alway, Blessed bee the Lord which hath pleasure in the prosperitie of his seruant.

28 And as for my tongue, it shalbe talking of thy righteousness: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

**M**y heart sheweth me the wickenesse of the vngodly: that there is no feare of God before his eyes.

2 For hee flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

3 The wordes of his mouth are vnrightheous, and full of deceit: hee hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischief vpon his bed, & hath  
set



Moneth. - The vij. day.

set himselfe in no good way: neither doth he abhorre any thing that is euill.

5 Thy mercy (O Lord) reacheth vnto the heauens: and thy faithfulness vnto the clouds.

6 Thy righteousness standeth like the strong mountaines: thy iudgements are like the great deepe.

7 Thou Lord shalt saue both man and beast, how excellent is thy mercy, O God: and the children of men shall put their trust vnder the shadow of thy wings.

8 They shalbe satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of the riuer.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy louing kindnesse vnto them that know thee: and thy righteousness vnto them that are true of heart.

11 O let not the foote of pride come against me: and let not the hand of the vngodly cast me down.

12 There are they fallen (all) that worke wickednesse: they are cast downe, and shall not be able to stand.

Noli amulari. Psal. 37.

Euening  
prayer.

**F**Ret not thy selfe because of the vngodly: neither be thou enuious against the euill doers.

2 For they shall soone be cut downe like the grasse: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lord, and be doing good:

Moneth. The vij. day.

good : dwell in the land & verily thou shalt be fed.

4 Delight thou in the Lord : and hee shall giue thee thy hearts desire.

5 Commit thy way vnto the Lord, and put thy trust in him : and he shall bring it to passe.

6 He shall make thy righteousnesse as cleare as the light : and thy iust dealing as the noone day.

7 Hold thee still in the Lord, and abide patiently vpon him : but grieve not thy selfe at him whose way doeth prosper, against the man that doeth after euill counsels.

8 Leane off from wrath, and let goe displeasure : fret not thy selfe, else shalt thou be moued to doe euill.

9 Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherite the land.

10 Yet a little while, and the vngodly shall bee cleane gone : thou shalt looke after his place, and he shall be away.

11 But the meek spirited shall possesse the earth : and shall be refreshed in the multitude of peace.

12 The vngodly seeketh counsell against the iust : and gnaseth vpon him with his teeth.

13 The Lord shall laugh him to scozne : for he hath seene that his day is comming.

14 The vngodly haue drawen out the sword and haue bent their bow : to cast down the poore & needy, and to slay such as be of a right conuersation.

15 Their sword shall goe through their owne heart :

Moneth. The vij. day.

heart : and their bow shall bee broken.

16 A small thing that the righteous hath : is better then great riches of the vngodly.

17 For the armes of the vngodly shall bee broken : and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly : and their inheritance shall endure for euer.

19 They shall not be confounded in the perilous time : and in the dayes of dearth they shall haue enough.

20 As for the vngodly they shall perish, and the enemies of the Lord shall consume as the fatte of lambes : yea, euen as the smoake shall they consume away.

21 The vngodly borroweth, and payeth not againe : but the righteous is mercifull and liberall.

22 Such as be blessed of God, shall possesse the land : and they that be cursed of him, shall be rooted out.

23 The Lord ordereth a good mans going : and maketh his way acceptable to himselfe.

24 Though he fall, he shall not be cast away : for the Lord vpholdeth him with his hand.

25 I haue beene yong, and now am old : and yet saw I neuer the righteous forsaken, nor his seede begging their bread.

26 The righteous is euer mercifull, and lendeth : and his seede is blessed.

27 Flee from euill, and doe the thing that is good : and dwell for euer more.



Moneth. The vij. day.

28 For the Lord loveth the thing that is right: hee forsaketh not his that be godly, but they are preserved for ever.

29 The righteous shall be punished: as for the seede of the vngodly, it shall be rooted out.

30 The righteous shall inherite the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue wil be talking of iudgement.

32 The Law of his God is in his heart: and his going shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord wil not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, & keepe his way, and hee shall promote thee, that thou shalt possesse the land when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene bay tree.

37 And I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keepe innocencie, and take heede vnto the thing that is right: for that shal bring a man peace at the last.

39 As for the transgressors, they shall perish together: and the end of the vngodly is, They shall be rooted out at the last.

40 But the saluation of the righteous commeth

Moneth. The viij. day.

of the Lord: which is also their strength in the time of trouble.

41 And the Lord shal stand by them, & saue them  
hee shall deliuer them from the vngodly, and shall  
saue them, because they put their trust in him,

Domine ne in furore. Psal. 38.

orning  
ayer.

**P**Ut mee not to rebuke (O Lord) in thine anger  
neither chasten me in thy heauy displeasure.

2 For thine arrowes sticke fast in mee: and thy  
hand p[re]sseth me soze.

3 There is no health in my flesh, because of thy  
displeasure: neither is there any rest in my bones  
by reason of my sinne.

4 For my wickednesses are gone ouer my head:  
and are like a soze burthen to heauy for mee to  
beare.

5 My wounds stinke and are co[r]rupt: through  
my foolishnesse.

6 I am brought into so great trouble and mise-  
rie: that I go mourning all the day long.

7 For my loynes are filled with a soze disease:  
and there is no whole part in my body.

8 I am feeble and soze smitten: I haue roared  
for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my gro-  
ning is not hid from thee.

10 My heart panteth, my strength hath failed  
me: and the sight of mine eyes is gone from me.

11 My louers & my neighbors did stand looking  
vpon my trouble: and my kinsmen stood afar off.

12 They

Moneth. The viij. day.

12 They also that sought after my life, layde, snares for mee: and they that went about to doe me euill, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became euen as a man that heareth not: & in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answer for me, O Lord my God.

16 I haue required & they (euen mine enemies) should not triumph ouer mee: for when my foote slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heavinesse is euer in my sight,

18 For I will confesse my wickednesse: and be sorrie for my sinne.

19 But mine enemies liue, and are mighty: and they & haue me wrongfully, are many in number.

20 They also that reward euill for good, are against me: because I follow & thing that good is.

21 Forsake me not, O Lord my God: bee not thou farre from me.

22 Hasten thee to helpe me: O Lord God my saluation.

Dixi, custodiam. Psal. 39.

**I** Said, I will take heed to my wayes: that I offend not in my tongue.

2 I will keepe my mouth (as it were with a  
D 3 hydele:)



Moneth. The viij. day.

bydole: while the vngodly is in my sight,

3 I held my tongue, and spake nothing: I kepe silence, yea, euen from good words, but it was paine and griefe to me.

4 My heart was boe within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, and the vumber of my dayes: that I may be certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a spanne long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanity.

7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope: cruelly my hope is euen in thee.

9 Deliuer me from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes dost chastise man for sin, thou makest his beauty to consume away like as it were a moth fretting a garment: euery man therefore is but vanity.

13 Heare my prayer, O Lord, and with thine eares

Moneth: The viij. day.

eares consider my calling: holde not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 Oh spare me a little, that I may recouer my strength: before I goe hence, & be no more seene.

Expectans expectaui. Psal. 40.

**I** Waited patiently for the Lord: and hee enclined vnto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feete vpon the rocke, and ordered my goings.

3 And hee hath put a new Song in my mouth: euen a thankesgiuing vnto our God.

4 Many shall see it and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proud, and to such as goe about with lies.

6 O Lord my God, great are thy wonderous workes which thou hast done: like as be also thy thoughts which are to vs-ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them, & speake of them: they should be moe then I am able to expresse.

8 Sacrifice and meate offering thou wouldst not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Lo, I come.

10 In the volume of the booke it is written of

Moneth. The viij. day.

me, that I should fulfil thy wil, O my God : I am content to doe it, yea, thy law is within my heart,  
11 I haue declared thy righteousness in y<sup>e</sup> great Congregation: loe, I wil not reſtaine my lips, O Lord, and that thou knoweſt.

12 I haue not hid thy righteouſneſſe within my heart: my talking hath bene of thy trueth, and of thy ſaluation.

13 I haue not kept backe thy louing mercy and trueth: from the great Congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy louing kindneſſe and thy trueth alway preſerue me.

15 For innumerable troubles are come about me, my finnes haue taken ſuch hold vpon me, that I am not able to looke vp: yea, they are more in number then the haireſ of mine head, & my heart hath failed me.

16 O Lord, let it be thy pleaſure to deliuer mee: make haſte (O Lord) to helpe me.

17 Let them bee aſhamed and confounded together that ſeek after my ſoule to deſtroy it: let them bee diſturb'd backward and put to rebuke, that wiſh me euill.

18 Let them be deſolate & rewarded with ſhame, that ſay vnto me, He is vpon thee, he is vpon thee.

19 Let all thoſe that ſeek thee be ioyful and glad in thee: and let ſuch as loue thy ſaluation, ſay alway, The Lord be praſed.

20 As for mee, I am poore and needie: but the Lord



Moneth. The viij. day.

Lord careth for me,

21 Thou art my helper and redeemer: make no long tarrying, O my God.

Beatus qui intelligit. Psal. 41.

Blessed is hee that considereth the poore (and Evening  
prayer.  
Bneedy:) the Lord shall deliuer him in the time of trouble.

2 The Lord preserve him and keepe him aliue, that hee may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sicknesse.

4 I said, Lord be mercifull vnto me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of mee: when shall he die, and his name perish?

6 And if he come to see me, he speaketh vanitie: and his heart conceiueth falshood within himself, and when he commeth forth, he telleth it.

7 All mine enemies whisper together against me: even against me doe they imagine this euill.

8 Let the sentence of guiltinesse proceede against him: and now that hee lyeth, let him rise vp no more.

9 Yea, even mine owne familiar friend whom I trusted: which did also eate of my bread, hath laid great wait for me.

10 But be thou merciful vnto me, O Lord: raise thou me vp againe, and I shall reward them.

11 By this I know thou fauourest mee: that mine

Moneth. The viij. day.

mine enemy doeth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed bee the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. 42.

**L**ike as the Hart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is athirst for God, yea, even for the living God: when shall I come to appeare before the presence of God?

3 My teares haue bin my meate day and night: while they dayly say vnto me, Where is now thy God?

4 Now when I thinke thereupon, I pour out my heart by my selfe: for I went with the multitude, & brought them forth into the house of God.

5 In the voyce of praise and thanksgiving: among such as keepe holy day.

6 Why art thou so full of heavinesse (O my soule:) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thanks for the helpe of his countenance.

8 O God, my soule is vexed within me: therefore will I remember thee, concerning the land of Jordan, and the little hill of Hermon.

9 One deepe calleth another, because of the noise of the water pipes: all thy waues & stormes are gone ouer me.

10 The Lord hath granted his louing kindnesse  
on

Moneth. The vij. day.

on the day time: & in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I wil say vnto the God of my strength, Why hast thou forgotten me: why goe I thus heauily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely while they say daylie vnto mee: Where is now thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thanke him which is the helpe of thy countenance, and my God.

Iudica me Deus. Psal. 43.

**G**ive sentence with mee, O God, and defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man,

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauily while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may leade me: and bring mee vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto the Altar of God, even vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, O God, my God.

5 Why art thou so heauy, O my soule: and why



Moneth. The ix. day.

Why art thou so disquieted within me?

6 I put thy trust in God: for I will yet give him thanks, which is the help of my countenance and my God.

Deus auribus. Psal. 44.

Morning  
prayer.

**W**E have heard with our eares, O God, our fathers haue told vs: what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my King (O God:) send helpe vnto Iacob.

6 Through thee we will overthrow our enemies: and in thy Name will we tread them under that rise vp against vs.

7 For I will not trust in my bow: it is not my sword that shall helpe me.

8 But it is thou that sauest vs from our enemies: and putteth them to confusion that hate vs.

9 We make our boast of God all day long: and will praise thy Name for euer.

10 But now thou art farre off, and putteth vs to confusion: and goest not forth with our armies.

11 Thou

Moneth. The ix. day.

11 Thou makest vs to turne our backes vpon our enemies : so that they which hate vs spoile our goods.

12 Thou lettest vs to be eaten vplike sheep: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to be rebuked of our neighbours : to be laughed to scozne, and had in derision of them that are round about vs.

15 Thou makest vs to be a by-word among the heathen: & that the people shake their heads at vs,

16 My confusion is dayly before mee : and the shame of my face hath couered me.

17 For the voyce of the slanderer and blasphemer : for the enemye and auenger.

18 And though all this be come vpon vs, yet doe we not forget thee : nor behaue our selues forwardly in thy Couenant.

19 Our heart is not turned backe : neither our steps gone out of the way.

20 No, not when thou hast smitten vs into the place of Dragons : and couered vs with the shadow of death.

21 If we haue forgotten the Name of our God, and holden vp our hands to any strange god: shall not God search it out? for hee knoweth the very secrets of the heart.

22 For thy sake also are we killed all y<sup>e</sup> day long: and are counted as sheepe appointed to be slaine.

23 Up

Moneth. The ix. day.

23 Up Lord, why sleepest thou: awake and be not absent from vs for euer,

24 Wherefore hidest thou thy face: and forgettest our misery and trouble:

25 For our soule is brought low, euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise & helpe vs: and deliuer vs for thy mercies sake.

Eruſtauit cor meum. Psal. 45.

**M**y heart is enditing of a good matter: I speake of the things which I haue made vnto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lippes, because God hath blessed thee for euer.

4 Gird thee with thy sword vpon thy thigh, O thou most mightie: according to thy worship and renowme,

5 Good lucke haue thou with thine honour: ride on because of the word of trueth of meekenesse, and righteousnesse, and thy right hand shall teach thee terrible things,

6 Thine arrowes are very sharpe, and the people shall be subdued vnto thee: euen in the middes among the kings enemies.

7 Thy seate (O God) endureth for euer: the scepter of thy kingdome is a right scepter.

8 Thou hast loued righteousnesse and hated iniquitie: wherefore God (euen thy God) hath appointed



Moneth. The ix. day.

ointed thee with the oyle of gladnesse aboue thy  
fellows.

9 All thy garments smell of Myrrhe, Aloes,  
and Cassia: out of the Scury palaces, whereby  
they haue made thee glad.

10 Kings daughters were among thy honou-  
rable women: vpon thy right hand did stand the  
Queene in a besture of gold (wrought about with  
diuers colours.)

11 Hearken (O daughter) and consider, encline  
thine eare: forget also thine owne people, and thy  
fathers house.

12 So shall the King haue pleasure in thy beau-  
tie: for he is thy Lord (God) & worship thou him.

13 And the daughter of Tyre shall be there with  
a gift: like as the rich also among the people shall  
make their supplication before thee.

14 The Kings daughter is all glorious within:  
her cloathing is of wrought gold.

15 She shall be brought vnto the King in ray-  
ment of needle worke: the virgins that bee her  
fellows shall beare her company, and shall bee  
brought vnto thee.

16 With ioy and gladnesse shall they be brought:  
and shall enter into the Kings palace.

17 In stead of thy fathers thou shalt haue chil-  
dren: whom thou maiest make princes in all lands.

18 I will remember thy Name from one gene-  
ration vnto another: therefore shall the people  
giue thanks vnto thee world without end.

Deus

Moneth. The ix. day.

Deus noster refugium. Psal. 46.

**G**OD is our hope and strength : a very pre-  
sent helpe in trouble.

2 Therefore will we not feare though the earth  
be mooued : and though the hills be carried into the  
mids of the sea.

3 Though the waters thereof rage and swell :  
and though the mountaines shake at the tempest  
of the same.

4 The riuers of the flood thereof shall make  
glad the City of God : the holy place of the Ta-  
bernacle of the most Highest.

5 God is in the middes of her, therefore shall  
shee not be remooued : God shall helpe her, and  
that right early.

6 The heathen make much ado, and the king-  
domes are mooued : but God hath shewed his  
voyce, and the earth shall melt away.

7 The Lord of hosts is with vs : the God of  
Jacob is our refuge.

8 Come hither & behold the works of the Lord :  
what destruction he hath brought vpon the earth.

9 He maketh warres to cease in all the world :  
hee breaketh the bow, and knappeth the speare in  
sunder, and burneth the chariots in the fire.

10 Be still then and know that I am God : I  
will be exalted among the heathen, and I will be  
exalted in the earth.

11 The Lord of hosts is with vs : the God of  
Jacob is our refuge.

Omnes

Moneth. The ix. day.

Omnes gentes plaudite. Psal. 47.

**O** Clap your hands together (all ye people :)  
Sing vnto God with the voice of melody.

2 For the Lord is high and to be feared : hee is  
the great King vpon all the earth.

3 He shall subdue the people vnder vs : and the  
nations vnder our feete.

4 He shall chuse out an heritage for vs: euen the  
worship of Iacob, whom he loued.

5 God is gone vp with a merry noise : and the  
Lord with the sound of the Trumpe.

6 Sing praises, sing praises vnto (our) God :  
Sing praises, sing praises vnto our King.

7 For God is the King of all the earth: sing ye  
praises with vnderstanding.

8 God reigneth ouer the heathen : God sitteth  
vpon his holy seate.

9 The princes of the people are ioynd vnto the  
people of the God of Abraham: for God (which is  
very high exalted) doeth defend the earth as it  
were with a shield.

Magnus Dominus. Psal. 48.

**G**reat is the Lord, and highly to be praised: in  
the city of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy  
of the whole earth : vpon the Northside lieth the  
City of the great King, God is well knowen in  
her palaces as a sure refuge.

3 For loe, the Kings of the earth, are gathered  
and gone by together.



Moneth. The ix. day.

4 They marvelled to see such things : they were  
astonied, and suddenly cast downe.

5 Feare came there vpon them, and sorow : as  
vpon a woman in her trauell.

6 Thou shalt breake the shippes of the Sea :  
thzough the East winde.

7 Like as we haue heard, so haue wee seene in  
the Citie of the Lord of hosts, in the Citie of our  
God : God vpholdeth the same for euer.

8 We waite for thy louing kindnesse (O God :)  
in the mids of thy Temple.

9 O God, according vnto thy Name, so is thy  
praise vnto the worlds end : thy right hand is full  
of righteousnesse.

10 Let the mount Sion reioyce, and the daugh-  
ters of Iuda be glad : because of thy iudgements.

11 Walke about Sion, and goe round about  
her : and tell the towzies thereof.

12 Marke well her bulwarks, set vp her houses :  
that ye may tell them that come after.

13 For this God is our God for euer and euer :  
he shall be our guide vnto death.

Audite hæc omnes. Psal. 49.

**O** Heare ye this all ye people : ponder it with  
your eares all ye that dwell in the world.

2 High and low, rich & poore : one with another.

3 My mouth shall speake of wisdom : and my  
heart shall muse of vnderstanding.

4 I will encline mine eare to the parable : and  
shew my darke speche vpon the Harpe.

5 Where:

Moneth. The ix. day.

5 Therefore should I feare in the dayes of wickednesse : and when the wickednesse of my heeles compasseth me round about :

6 There bee some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliuer his brother : nor make agreement vnto God for him.

8 For it cost more to redeeme their soules : so that he must let that alone for euer.

9 Yea, though he liue long; & see not the graue.

10 For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leaue their riches for other.

11 And yet they thinke that their houses shal continue for euer : and that their dwelling places shall endure from one generation to another, and call the lands after their owne names.

12 Neuerthelesse man wil not abide in honour: seeing he may be compared vnto the beastes that perish, this is the way of them.

13 This is their foolishnesse: and their posteritie praise their saying.

14 They lie in the hel like sheepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning : their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell: for he shall receiue me,

16 Be not thou afraid, though one be made rich

Moneth. The x. day.

or if the glozy of his house be increased.

17 For he shal cary nothing away with him when he dieth: neither shall his pompe follow him.

18 For while he liued, hee counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour hath no vnderstanding: but is compared vnto the beastes that perish.

Deus deorum. Psal. 50.

Morning

**T**He Lord, euen the most mightie God hath spoken: and called the world from the rising vp of the Sunne vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keepe silence: there shall goe before him a consuming fire, and a mighty tempest shall be stirred vp round about him.

4 We shall call the heauen from aboue: and the earth that he may iudge his people.

5 Gather my Saints together vnto me: those that haue made a couenant with me with sacrifice

6 And the heauens shall declare his righteousness: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reprove thee, because of thy sacrifices



Moneth. The x. day.

fices, or for thy burnt offrings: because they were not alway before me.

9 I will take no bullocke out of thy house: nor hee goates out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I know all the foules vpon the mountains: and the wilde beasts of the field are in my sight

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Think:st thou that I wil eate buls flesh: and drinke the blood of goates?

14 Offer vnto God thankesgiuing: and pay thy bowes vnto the most High.

15 And cal vpon me in the time of trouble: so wil I heare thee, and thou shalt praise me.

16 But vnto the vngodly said God: why dost thou preach my Lawes, and takest my Couenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behind thee.

18 When thou sawest a thiefe, thou consentedst vnto him: and hast bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednes: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine own mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am

Moneth. The x. day.

even such a one as thy self: but I will reprove thee,  
and set before thee the things that thou hast done.

22 Consider this, yee that forget God: lest I  
plucke you away, & there be none to deliuer you.

23 Who so offereth me thanks and praise, he ho-  
noureth me: and to him that ordereth his conuer-  
sation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

**H**Aue mercy vpon me, O God, after thy great  
goodnesse: according to the multitude of thy  
mercies doe away mine offences.

2 Wash me thoroughly from my wickednesse:  
and cleanse me from my sinne.

3 For I knowlege my faulcs: and my sinne  
is euer before me.

4 Against thee only haue I sinned, and done this  
euill in thy sight: that thou mightest be iustified in  
thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in  
sinne hath my mother conceiued me.

6 But lo, thou requirest truth in y inward parts:  
& shalt make me to vnderstand wisdom secretly.

7 Thou shalt purge me with Hyssope, and I shal  
be cleane: thou shalt wash me, and I shall be whi-  
ter then snow.

8 Thou shalt make me heare of ioy and gladnes:  
that the bones which thou hast broke may reioyce.

9 Turne thy face from my sinnes: and put out  
all my misdoeds.

10 Make me a cleane heart, O God: and renew a  
right

Moneth. The x. day.

right spirit within me.

11 Cast me not away from thy presence: & take not thy holy Spirit from me.

12 O giue mee the comfort of thy helpe againe: and stablish me with thy free Spirit.

13 Then shall I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

14 Deliuer mee from blood guiltinesse, O God, thou that art the God of my health: & my tongue shall sing of thy righteousness.

15 Thou shalt open my lippes (O Lord:) and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

18 O bee favourable and gracious vnto Sion: build thou the walles of Ierusalem.

19 Then shalt thou bee pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer yong bullockes vpon thine altar.

Quid gloriaris? Psal. 52.

**W**hy boastest thou thy selfe, thou tyrant: that thou canst doe mischief?

2 Whereas the goodnesse of God: endureth yet dayly.

3 Thy tongue imagineth wickednes: and with lies thou cuttest like a sharpe rasor.



Moneth. The x. day.

4 Thou hast loued vnrighteousnesse moze then goodnesse: and to talke of lyes moze then righteousness.

5 Thou hast loued to speake all words that may doe hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever: he shal take thee, and pluck thee out of thy dwelling, and roote thee out of the land of the liuing.

7 The righteous also shall see this, and feare: and shall laugh him to scozne.

8 Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, & strengthened himselfe in his wickednesse.

9 As for me, I am like a greene Oliue tree in the house of God: my trust is in the tender mercy of God for ever and ever.

10 I wil alwayes giue thanks vnto thee for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

Euening  
Prayer.

**T**he foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickednesse: there is none that doeth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

5 Are

Moneth. The x. day.

5 Are not they without vnderstanding that worke wickednes: eating vp my people, as if they would eat bread: they haue not called vpon God.

6 They were afraid where no feare was: for God hath broken the bones of him that besieged thee, thou hast put them to cōfution, because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: Oh that the Lord would deliuer his peop'le out of captiuitie.

8 Then should Iacob reioyce: & Israel should be right glad.

Deus in nomine. Psal. 54.

**S**Aue me, O God, for thy Names sake: and auenge me in thy strength.

2 Weare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against me: and tyrants (which haue not God before their eyes) seeke after my soule.

4 Behold, God is my helper: the Lord is with them that vphold my soule.

5 We shall reward euil vnto mine enemies: destroy thou them in thy trueth.

6 An offering of a free heart will I giue thee, and prayse thy Name (O Lord:) because it is so comfortable.

7 For he hath deliuered me out of all my trouble: and mine eye hath seene his desire vpon mine enemies.

Exaudi

Moneth. The x. day.

Exaudi Deus. Psal. 55.

**H**ear my prayer, O God: and hide not thy  
Helfe from my petition.

2 Take heede vnto me, and heare mee: how I  
mourne in my prayer, and am vexed.

3 The enemy crieth so, & the vngodly commeth  
on so fast: for they are minded to doe mee some  
mischiefe, so maliciously are they set against me.

4 My heart is disquieted within mee: and the  
feare of death is fallen vpon me.

5 Fearefulnesse and trembling are come vpon  
me: and an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a doue:  
for then would I flee away and be at rest.

7 Loe, then would I get mee away farre off:  
and remaine in the wilderness.

8 I would make haste to escape: because of the  
stormie winde and tempest.

9 Destroy their tongues (O Lord) and diuide  
them: for I haue spied vnrightheousnesse and strife  
in the Citie.

10 Day and night they goe about within the  
walles thereof: mischief also and sorrow are in  
the midg of it.

11 Wickednes is therein: deceit and guile goe  
not out of their strectes.

12 For it is not an open enemy that hath done  
me this dishonour: for then I could haue bozne it.

13 Neither was it mine aduersary that did mag-  
nifie himselfe against me: for then (peraduenture)

I



Moneth. The x. day.

I would haue hid my selfe from him.

14 But it was euē thou my companion : my guide, and mine owne familiar friend.

15 We tooke sweet counsel together : and walked in the house of God as friends.

16 Let death come hastily vpon them, and let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.

17 As for me, I call vpon God : and the Lord shall saue me.

18 In the euening and morning, and at noone day will I pray, and that instantly : and hee shall heare my voyce.

19 It is he that hath deliuered my soule in peace, from the battell that was against mee : for there were many with me.

20 Yea, euen God that endureth for euer shall heare me, and bring them downe: for they will not turne, nor feare God.

21 He layd his hands vpon such as bee at peace with him: and he brake his Couenant.

22 The words of his mouth were softer then butter, hauing warre in his heart : his wordes were smooother then oyle, and yet be they very swords.

23 O cast thy burthen vpon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for euer.

24 And as for them : thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirstie and deceitfull men shall  
not

Moneth. The xi. day.

not liue out halfe their dayes : neuerthelesse, my  
trust shalbe in thee, O Lord.

Miserere mei Deus. Psal. 56.

Morning  
prayer.

**B**E mercifull vnto me, O God, for man goeth  
about to deuoure me : hee is dayly fighting  
and troubling me.

2 Mine enemies are dayly in hand to swallow  
me vp: for they be many that fight against me, O  
thou most Highest.

3 Neuerthelesse, though I am sometime afraid:  
yet put I my trust in thee.

4 I wil praise God because of his word: I haue  
put my trust in God, and wil not feare what flesh  
can doe vnto me.

5 They daily mistake my wordes: all that they  
imagine is to doe me euill.

6 They hold all together, and keepe themselves  
close: and marke my steps, when they lay waite  
for my soule.

7 Shal they escape for their wickednesse : thou  
(O God) in thy displeasure shalt cast them down.

8 Thou tellest my flittings, put my teares into  
thy bottle: are not these things noted in thy book?

9 Whensoever I call vpon thee, then shal mine  
enemies be put to flight: this I know, for God is  
on my side.

10 In Gods word will I reioyce: in the Lords  
word will I comfort me.

11 Yea, in God haue I put my trust: I will not  
be afraid what man can doe vnto me.

12 Vnto

Moneth. The xj. day.

12 Unto thee (O God) will I pay my vowes  
vnto thee will I giue thanks.

13 For thou hast deliuered my soule from death,  
and my feet from falling: that I may walke be-  
fore God in the light of the liuing.

Misere mei Deus. psal. 57.

**B**E mercifull vnto me, O God, be merciful vn-  
to me, for my soule trusteth in thee: and vnder  
the shadow of thy wings shall be my refuge, vn-  
till this tyrannite be ouerpast.

2 I will call vnto the most high God: euen vn-  
to the God that shall performe the cause which I  
haue in hand.

3 He shall send from heauen: and saue me from  
the reproofe of him that would eate me vp.

4 God shall send forth his mercy and truth: my  
soule is among Lions.

5 And I lie euen among the children of men  
(that are set on fire): whose teeth are speares and  
arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God aboue the heauens:  
and thy glory aboue all the earth.

7 They haue laid a net for my feete, and pressed  
downe my soule: they haue digged a pit before  
me and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed:  
I will sing and giue praise.

9 Awake vp my glory, awake Lute and harpe:  
I my selfe will awake right early.

10 I wil giue thanks vnto thee, O Lord among  
the



Moneth. The xi. day.

the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercy reacheth vnto the heauens: and thy trueth vnto the cloudes.

12 Set vpon thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtrique. Psal. 58.

**A**Re your mindes set vpon righteousnesse, O ye congregation: and do ye iudge the thing that is, right O ye sonnes of men:

2 Ye, ye imagine mischief in your heart vpon the earth: and your hands deale with wickednes.

3 The vngodly are froward euen from their mothers wombe: as soone as they be bozne, they goe astray, and speake lies.

4 They are as venemous as the popson of a serpent: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, smite the iaw bones of the lions, O Lord: let them fall away like water that runneth apace: & when they shoot their arrowes, let them be rooted out.

7 Let them consume away like a snail, and bee like the vncimely fruit of a woman: and let them not see the sunne.

8 Oeuer your pots be made hot with thornes: so let indignation beere him, euen as a thing that is raw,

Moneth. The xi. day.

9 The righteous shall reioyce when hee seeth the vengeance : hee shall wash his footesteps in the blood of the vngodly.

10 So that a man shall say, verily there is a reward for the righteous : doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

**D**eliver me from mine enemies (O God : ) Evening  
prayer.  
Defend me from thẽ that rise vp against me.

2 O deliver mee from the wicked doers : and saue me from the blouthirstie men.

3 For loe, they lie waiting for my soule : the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to helpe me and behold.

5 Stand vp (O Lord God of hosts) thou God of Israel, to visite all the heathen: & be not mercifull vnto them that offend of malicious wickednesse.

6 They goe to and fro in the euening : they grin like a dog, and run about thorow the citie.

7 Behold, they speake with their mouth, and swords are in their lips : for who doeth heare ;

8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe vnto thee : for thou art the God of my refuge.

10 God sheweth me his goodnes plenteously : & God shall let me see my desire vpon mine enemies.

11 Slay them not lest my people forget it : but scatter

Moneth. The xi. day.

scatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shalbe taken in their pride: and why: their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: & know that it is God which ruleth in Jacob, and vnto the ends of the world.

14 And in the euening they will returne: grinne like a dogge, and will goe about the Citie.

15 They will runne here and there for meate: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast beene my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, & my mercifull God.

Deus repulisti nos. Psal. 60.

**O** God, thou hast cast vs out, and scattered vs abroad: thou hast also beene displeased, O turne thee vnto vs againe.

2 Thou hast mooued the land and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the truth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.



Moneth. The x. day.

6 God hath spoken in his holinesse, I will re-  
ioyce and diuide Sichem : and mete out the val-  
ley of Succoth.

7 Gilead is mine, and Manasses is mine : E-  
phraim also is the strength of my head, Iuda is  
my Law-giuer.

8 Moab is my wash pot, ouer Edom will I  
cast out my shooe : Philistia be thou glad of me.

9 Who will lead me into the strong City: who  
will bring me into Edom :

10 Hast thou not cast vs out, O God : wilt not  
thou, O God, goe out with our holis :

11 O bee thou our helpe in trouble: for vaine is  
the helpe of man.

12 Through God will we doe great acts: for it  
is he that shall tread downe our enemies.

Exaudi Deus. Psal. 64.

**H**eare my crying, O God: giue eare vnto  
my prayer.

2 From the ends of the earth will I call vnto  
thee: when my heart is in heauinesse.

3 O set mee vp vpon the rocke that is higher  
then I: for thou hast bene my hope, and a strong  
tower for me against the enemye.

4 I will dwell in thy Tabernacle for euer: and  
my trust shalbe vnder the couering of thy wings.

5 For thou, O Lord, hast heard my desires: and  
hast giuen an heritage vnto those that feare thy  
Name.

6 Thou shalt grant the King a long life: that

Moneth. The xij. day.

his peres may endure throughout al generations  
7 We shall dwell before God for ever : O pre-  
pare thy louing mercy and faithfulness, that they  
may preserve him.

8 So will I alwayes sing prayse vnto thy  
Name : that I may daily performe my vowes.

Nonne Deo. Psal 62.

Morning  
prayer.

**M**y soule truly waiteth still vpon God: for  
of him cometh my saluation.

2 He verily is my strength and my saluation:  
he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against e-  
uery man: ye shalbe slaine al the sox: of you, yea, as  
a tottering wall shal ye be, & like a broken hedge.

4 Their deuise is onely how to put him out  
whom God wil exalt: their delight is in lies, they  
giue good words with their mouth, but curse  
with their heart.

5 Neuerthelesse, my soule wait thou still vpon  
God: for my hope is in him.

6 He truly is my strength and my saluation:  
he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rocke  
of my might, and in God is my trust.

8 O put your trust in him alway (ye people :)  
powre out your hearts before him, for God is our  
hope.

9 As for the chilozen of men they are but vaine:  
the chilozen of men are deceitful vpon y weights,  
they are altogether lighter then vanitie it selfe.

Moneth. The xij. day.

10 Trust not in wrong and robbery, ghe not  
your selues vnto banity: if riches increase, set not  
your heart vpon them.

11 God spake once and twise: I haue also heard  
the same, that power belongeth vnto God.

12 And that thou Lord art merciful: for thou re-  
wardest euery man according to his worke.

Deus Deus meus. Psal. 63.

**O** God, thou art my God: early will I seeke  
thee.

2 My soule thirsteth for thee, my flesh also lon-  
geth after thee: in a barren and dry land, where  
no water is.

3 Thus haue I looked for thee in holines: that  
I might beholde thy power and glory.

4 For thy louing kindnesse is better then the  
life it selfe: my lips shall praise thee.

5 As long as I liue will I magnifie thee on this  
maner: and lift vp my hands in thy Name.

6 My soule shalbe satisfied euen as it were with  
marrow and fatnesse: when my mouth praiseth  
thee with ioyfull lips.

7 Haue I not remembred thee in my bed: and  
thought vpon thee when I was waking?

8 Because thou hast bene my helper: therefore  
vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand  
hath vpholden me.

10 These also that seeke the hurt of my soule:  
they shall goe vnder the earth.



Moneth. The xij. day.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the king shall reioyce in God, all they also that sweare by him shall be commended: for the mouth of them that speake lyes, shall be stopped.

Exaudi Deus. Psal. 64.

**H**Eare my voyce, O God, in my prayer: preserve my life from feare of the enemye.

2 Hide me from the gathering together of þe forward: and from the insurrection of wicked doers.

3 Which haue whet their tongue like a sword: and shoot out their arrowes, euen bitter words.

4 That they may priuily shoot at him which is perfect: suddenly doe they hit him, and feare not.

5 They courage themselves in mischief: and coummune among themselves how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse & practise it: that they keepe secret among themselves, euery man in the deepe of his heart.

7 But God shall suddenly shoote at them with a swift arrow: that they shall be wounded.

8 Yea, their owne tongues shall make them fall in so much that who so seeth them shall laugh them: to scoorne.

9 And al men that see it, shall say, This hath God done: for they shall perceiue that it is his worke.

10 The righteous shall reioyce in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

Moneth. The xij. day.

Te decethymnus. Psal. 65.

**T**hou, O God, art praised in Sion : and vnto thee shall the vow be performed in Hierusalem. Euening  
prayer.

2 Thou that hearest the prayer : vnto thee shall all flesh come.

3 My misdeedes preuaile against me : O be thou mercifull vnto our sinnes.

4 Blessed is the man whom thou choolest and receiuest vnto thee : hee shall dwell in thy Court, and shall bee satisfied with the pleasures of thy house, euen of thy holy Temple.

5 Thou shalt shew vs wonderfull things in thy righteousness, O God of our saluation : thou that art the hope of all the endes of the earth, and of them that remaine in the broad Sea.

6 Which in his strength setteth fast the mountaines : and is girded about with power.

7 Which stilleth the raging of the Sea : and the noyle of his waues, & the madnesse of his people.

8 They also that dwell in the uttermost parts of the earth shall be afraide at thy tokens : thou that makest the outgoings of the morning and evening to praise thee.

9 Thou visitest the earth and blestest it : thou makest it very plenteous.

10 The riuer of God is full of water : thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof : thou makest it soft

Moneth. The xij. day.

with the drops of rain, & blest the increase of it.

12 Thou crownest the peere with thy goodnes:  
and thy clouds drop fatnesse.

13 They shal drop vpon the swellings of the wil-  
dernes: & the litle hils shal reioyce on euery side.

14 The folds shal be full of sheepe: the valleys  
also shal stand so thicke with corne, that they shal  
laugh and sing.

Iubilate Deo. Psal. 66.

**O** Beioyfull in God all ye lands: sing praises  
vnto the honour of his Name, make his  
praise to be glorious.

2 Say vnto God, O how wonderfull art thou  
in thy works: through y greatnesse of thy power  
shall thine enemies be found lyars vnto thee.

3 For all the world shal worship thee: sing of  
thee, and prayse thy Name.

4 Come hither and behold the works of God:  
how wonderfull hee is in his doing toward the  
childzen of men.

5 He turned the sea into dry land: so that they  
went through the water on foot, there did we re-  
ioice thereof.

6 Hee ruleth with his power for euer, his eyes  
behold the people: and such as will not belcneue,  
shall not be able to exalt themselves.

7 O praise our God (ye people:) and make the  
voice of his praise to be heard.

8 Which holdeth our soule in life: and suffereth  
not our feet to slip.

9 For



Moneth. The xij. day.

9 For thou (O God) hast prooued vs: thou also  
hast tryed vs, like as siluer is tried.

10 Thou broughtest vs into the snare; and lay-  
dest trouble vpon our lopnes.

11 Thou sufferedst men to ride ouer our heads:  
wee went through fire and water, & thou brough-  
test vs out into a wealthy place.

12 I will go into thy house with burnt offerings:  
and will pay thee my vowes which I promised  
with my lips, and spake with my mouth when I  
was in trouble.

13 I wil offer vnto thee fat burnt sacrifices, with  
the incense of rams: I wil offer bullocks & goats

14 O come hither and hearken all pee that feare  
God: and I will tell you what hee hath done for  
my soule.

15 I called vnto him with my mouth: and gaue  
him praises with my tongue.

16 If I eucline vnto wickednes with my heart:  
the Lord will not heare me.

17 But God hath heard me: and considered the  
voice of my prayer.

18 Praised bee God, which hath not cast out my  
prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

**G**od be mercifull vnto vs, and blesse vs; and  
shew vs the light of his countenance, and be  
mercifull vnto vs.

2 That thy way may bee knownen vpon earth:  
thy saving health among all nations.

Moneth. The xiiij. day.

3 Let the people praise thee, O God : yea, let all thy people praise thee.

4 O let the nations reioyce & be glad : for thou shalt iudge the folke righteously, and gouerne the Nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shal the earth bring forth her increase: and God, euen our owne God shall giue vs his blessing.

7 God shall blesse vs, and all the endes of the world shall feare him.

Exurgat Deus. Psal. 68.

Morning  
prayer.

**L**et God arise, & let his enemies be scatterede let them also that hate him flee before him.

2 Like as the smoke vaniseth, so shalt thou driue them away : and like as waxe melte th at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous be glad and reioice before God : let them also be merry and ioyfull.

4 Sing vnto God, and sing praises vnto his Name : magnifie him that rideth vpon the heauens as it were vpon an horse, praise him in his Name, yea, and reioyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the widowes : euen God in his holy habitation.

6 Hee is the God that maketh men to be of one minde in an house, & bringeth the prisoners out of captiuitie: but letteth the runnagate & continue in scarcenesse.

**D**

Moneth. The xiiij. day.

- 7 O God, when thou wentest forth before thy people: when thou wentest through the wilderness.  
8 The earth shooke, & the heauens dropped at the presence of God: euen as Sinai also was mooued at the presence of God, which is thy God of Israel.  
9 Thou O God, sentest a gracious rain vpon thine inheritance: & refreshedst it when it was weary.  
10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for thy poore.  
11 The Lord gaue the word: great was the company of preachers.  
12 Kings with their armie & did flee: & were discomfited: & they of the household diuided the spoile.  
13 Though yee haue lien among the pots, yet shall ye be as the wings of a Dove: that is couered with siluer wings, and her feathers like gold.  
14 When the almighty scattered kings for their sake: then were they as white as snow in Salmon.  
15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.  
16 Why hop yee so yee high hills: this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.  
17 The charrets of God are twentie thousand, euen thousands of Angels: and the Lord is among them, as in the holy place of Sinai.  
18 Thou art gone vp on high, thou hast led captiuitie captiue, and receiued gifts for men: yea, euen for thine enemies, that the Lord God might dwell among them.

19 Praised



Moneth: The xiiij. day.

19 Praised be the Lord daily: euē the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God, euen the God of whom cometh saluation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I wil bring my people againe, as I did frō Babilon: mine own wil I bring againe as I did sometime frō the deepe of the sea.

23 That thy foot may bee dipped in the blood of thine enemies: and that the tongue of thy dogs may bee red through the same.

24 It is well seene, O God, how thou goest: how thou my God and King goest in the Sanctuary.

25 The singers goe before, the minstrels follow after: in the middell are the damosels playing with the timbrels.

26 Giue thanks, O Israel vnto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Iuda their counsell: the princes of Zabulon, and the princes of Nephtali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, y<sup>e</sup> thou hast wrought in vs.

29 For thy Temples sake at Hierusalem: so shall Kings bring presents vnto thee.

30 When the company of the spearmen, and multitude of the mighty are scattered abroad among

Moneth. The xiiij. day.

mong the beasts of the people ( so that they hunt-  
blie bring pieces of siluer : ) and when hee hath  
scattered the people that delight in warre.

31 Then shall the princes come out of Egypt:  
the Phozians land shal soone stretch out her hands  
vnto God.

32 Sing vnto God, O yee kingdomes of the  
earth: O sing praises vnto the Lord.

33 Which sitteth in the heauens ouer all from  
the beginning: loe he doth send out his voice, yea,  
and that a mighty voice.

34 Ascribe ye the power to God ouer Israel: his  
worship and strength is in the clouds.

35 O God, wonderfull art thou in thy holy pla-  
ces: euen the God of Israel, he will giue strength  
and power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

**S**alue me, O God: for the waters are come in, Euening  
prayer.  
euen vnto my soule.

2 I sticke fast in the deep mire where no ground  
is: I am come into deep waters, so that the floods  
runne ouer me.

3 I am weary of crying, my throat is dry: my  
sight faileth me for waiting so long vpon my God.

4 They that hate mee without a cause, are more  
then the haire of my head: they that are mine ene-  
mies, & would destroy me guiltlesse are mightie.

5 I paid them the things that I neuer tooke:  
God thou knowest my simplicitie, and my faul-  
ts are not hid from thee.

Moneth. The xiiij. day.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for thy cause : let not those that seeke thee, bee confounded through mee, O Lord God of Israel.

7 And why : for thy sake haue I suffered re-  
pzoofe : shame hath couered my face.

8 I am become a stranger vnto my brethren :  
euen an aliant vnto my mothers children.

9 For the zeale of thy house hath euen eaten me :  
and the rebukes of them that rebuked thee, are  
fallen vpon me.

10 I wept and chastened my selfe with fasting :  
and that was turned to my repzoofe.

11 I put on a sackcloth also: and they iested vpon  
me.

12 They that sit in the gate speake against me :  
and the drunkards make songs vpon me.

13 But Lord, I make my prayer vnto thee : in  
an acceptable time.

14 Heare me, O God, in the multitude of thy  
mercy : euen in the trueth of thy saluation.

15 Take mee out of the myze, that I sinke not :  
Oh let me be deliuered from them that hate mee,  
and out of the deepe waters.

16 Let not the water flood drowne mee, neither  
let the deepe swallow me vp : and let not the pic  
shut her mouth vpon mee,

17 Heare mee, O Lord, for thy louingkindnesse  
is comfortable : turne thee vnto mee, according to  
the multitude of thy mercies.

18 And



Moneth. xiiij. day.

- 18 And hide not thy face from thy seruant, for I  
am in trouble: Oh hast thee, and heare me.
- 19 Draw nigh vnto my soule, and saue it: Oh  
deliuer me because of mine enemies.
- 20 Thou hast knowen my reproofe, my shame, &  
my dishonour: mine aduersaries are al in thy sight.
- 21 Thy rebuke hath broken my heart, I am full  
of heauinesse: I looked for some to haue picie on  
me, but there was no man, neither found I any to  
comfort me.
- 22 They gaue me gall to eate: and when I was  
thirsty, they gaue me vineger to drinke.
- 23 Let their table be made a snare to take them-  
selues withal: and let the things (that should haue  
bene for their wealth) be vnto them an occasion of  
falling.
- 24 Let their eyes bee blinded that they see not:  
and euer bow downe their backes.
- 25 Powre out thine indignation vpon them: and  
let thy wrathfull displeasure take hold of them.
- 26 Let their habitation be voyde: and no man to  
dwell in their tents.
- 27 For they persecute him whom thou hast smit-  
ten: and they talk how they may vex them whom  
thou hast wounded.
- 28 Let them fall from one wickednesse to ano-  
ther: and not come into righteousnesse.
- 29 Let them be wiped out of the booke of the li-  
uing: and not be written among the righteous.
- 30 As for me, when I am poore and in heauinesse:  
thy

Moneth: The xiiij. day.

thy helpe (O God) shall lift me vp.

31 I will prayse the Name of God with a song:  
and magnifie it with thanksgiuing.

32 This also shall please the Lord: better then  
a bullocke that hath hoynes and hoofes.

33 The humble shall consider this, and be glad:  
seeke ye after God, and your soule shall liue.

34 For the Lord heareth the poore: & despiseth  
not his prisoners.

35 Let heauen and earth praise him: the sea and  
all that moueth therein.

36 For God will saue Sion, and build the citie:  
of Iuda that men may dwell there, and haue it in  
possession.

37 The posterity also of his seruants shall inherite  
it: and they that loue his Name shall dwell therein.

Deus in adiutorium. Psal. 70.

**H**aste thee, O God, to deliuer me: make haste.  
To helpe me, O Lord.

2 Let them bee ashamed and confounded that  
seeke after my soule: let them be turned backward  
and put to confusion that wish me euill.

3 Let them (for their reward) be soone brought  
to shame: that cry ouer me, There, there.

4 But let all those that seeke thee, be ioyful and  
glad in thee: and let all such as delight in thy sal-  
uation, say alway, The Lord be praised.

5 As for mee, I am poore and in misery: haste  
thee vnto me (O God.)

6 Thou art my helper and my redcemer: O  
Lord

Moneth. The xiiij. day.

Lord make no long carrying.

In te Domine speraui. Psal. 71.

**I**n thee, O Lord, haue I put my trust, let me Morning  
prayer.  
neuer be put to confusion : but rid me, and deliuer me in thy righteousnes, encline thine eare vnto me, and saue me.

2 Be thou my strong hold, wherunto I may alway resort : thou hast promised to helpe me, for thou art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hand of the vngodly : out of the hand of the vnrighteous, and cruell man.

4 For thou, O Lord God, art the thing that I long for : thou art my hope, euen from my youth.

5 Through thee haue I bin holden vp euer since I was borne : thou art he that tooke me out of my mothers wombe, my praise shalbe alway of thee.

6 I am become as it were a monster vnto many : but my sure trust is in thee.

7 Let my mouth be filled with thy praise : that I may sing of thy glory & honor all the day long.

8 Cast me not away in the time of age : for sake me not when my strength faileth me.

9 For mine enemies speake against me, & they that lay wait for my soule, take their counsell together, saying : God hath forsaken him, persecute him & take him ; for there is none to deliuer him.

10 Goe not farre from me, O God : my God, haste thee to helpe me.

11 Let them be confounded and perish, that are  
against



Moneth. The xiiij.

gainst my soule: let them be couered with shame  
and dishonour, that seeke to doe me euill.

12 As for me, I will patient abide alway: and  
will prayse thee more and more.

13 By mouth shal daily speake of thy righteous-  
nesse and saluation: for I know no end thereof.

14 I wil go forth in the strength of  $\text{Y}$  Lord God:  
and will make mention of thy righteousness only.

15 Thou ( $\text{O}$  God) hast taught me from my youth  
by vntil now: therfore will I tell of thy wonder-  
rous workes.

16 Forsake mee not,  $\text{O}$  God, in mine old age,  
when I am gray headed: vntill I haue shewed  
thy strength vnto this generation, and thy power  
to all them that are yet for to come.

17 Thy righteousness,  $\text{O}$  God, is very high, and  
great things are they that thou hast done:  $\text{O}$  God,  
who is like vnto thee.

18  $\text{O}$  what great troubles and aduersities hast  
thou shewed me: and yet diddest thou turne and  
refresh me: yea, and broughtest mee from the  
deepe of the earth againe.

19 Thou hast brought me to great honour: and  
comforted mee on euery side.

20 Therefore will I praise thee and thy faith-  
fulness ( $\text{O}$  God) playing vpon an instrument of  
musicke: vnto thee will I sing vpon the harpe;  
 $\text{O}$  thou Holy one of Israel.

21 My lips will be faine when I sing vnto thee:  
and so will my soule whom thou hast deliuered.

Moneth. The xiiij. day.

22 My tongue also shal talke of thy righteousnes  
all y day long: for they are confounded & brought  
vnto shame that seeke to doe me euill.

Deus iudicium. Psal. 72.

**G**ive the king thy iudgements (O God:) and  
thy righteousnes vnto the kings sonne.

3 Then shal he iudge the people accordyng vnto  
righte: and defend the poore.

3 The mountaines also shall bring peace: and  
the little hils righteousnesse vnto the people.

4 He shall keepe the simple folke by their righte:  
defend the chyldren of the poore, and punish the  
wong doer.

5 They shall feare thee as long as the Sun and  
moone endureth: from one generation to another.

6 He shall come downe like the raine into a fleece  
of wooll: euen as the drops that water the earth.

7 In his time shal the righteous flozish: yea, and  
abundance of peace so long as y Moone endureth.

8 His dominion shall be also from the one sea to  
the other: and from the flood vnto the worlde end.

9 They that dwel in the wildernes shall kneele  
before him: his enemies shall licke the dust.

10 Thy kings of Tharsis and of the Isles shall  
giue presents: the Kings of Arabia and Saba  
shall bring gifts.

11 All Kings shall fall downe before him: all na-  
tions shall do him seruice.

12 For he shall deliuer the poore when he crieth:  
the needy also, and him that hath no helper.

¶

13 He

Moneth. The xiiij. day.

13 He shall be fauourable to the simple & needie:  
and he shall preserue the foules of the poore.

14 He shal deliuer their soules from falshood and  
wrong: and deare shall their blood be in his sight.

15 Wee shall liue, and vnto him shall bee giuen of  
the gold of Arabia: prayer shall be made euer vn-  
to him, and dayly shall he be praised.

16 There shall be an heape of corne in the earth  
high vpon the hills: his fruit shall shake like Li-  
banus, and shall be greene in the city, like grasse  
vpon the earth.

17 His Name shal endure for euer, his name shal  
remaine vnder the sunne among the posterities  
which shall bee blessed thzough him, and all the  
heathen shall praise him.

18 Blessed be the Lord God, euen the God of Is-  
rael: which onely doth wondrous things.

19 And blessed bee the name of his Maiestie for  
euer: and all the earth shall be filled with his ma-  
iestie, Amen, Amen.

Quam bonus Israel. Psal. 73.

Euening  
prayer.

**T**Ruely, God is louing vnto Israel: euen vn-  
to such as are of a cleane heart.

2 Neuerthelesse, my feete were almost gone:  
my treadings had welnigh slip.

3 And why; I was grieved at the wicked: I  
do also see the vngodly in such prosperitie.

4 For they are in no perill of death: but are lusty  
and strong.

5 They come in no misfortune like of her folke:  
neither



Moneth. The xiiij. day.

neither are they plagued like other men.

6 And this is the cause that they bee so bolden with pride: and ouerwhelmed with cruelty.

7 Their eyes swell with fatnesse: and they doe euen what they list.

8 They corrupt other, & speake of wicked blasphemie: their talking is against the most highest.

9 For they stretch forth their mouth vnto the heauen: & their tongue goeth through the world.

10 Therefore fall the people vnto them: & there out sucke they no small advantage.

11 Tush (say they) how should God perceiue it: is there knowledge in the most highest?

12 Lo, these are the vngodly, these prosper in the world, and these haue riches in possession: and I said, Then haue I cleauesed my heart in vaine, and washed my hands in innocency.

13 All the day long haue I beene punished: and chastened euery morning.

14 Yea, and I had almost said euen as they: but loe, then should I haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Vncill I went into the Sanctuary of God: then vnderstood I the end of these men.

17 Namely, how shew doest lesse them in slippery places: and castest them down, & destroest them.

18 Oh how suddenly doe they consume: perish, and come to a fearful end.

Moneth. The xliij. day.

19 Yea, euen like as a dreame, when one awaketh: so shalt thou make their image to vanish out of the citie.

20 Thus my heart was grieved: and it went euen through my reins.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuerthelesse, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsell: and after that receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

26 For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: & to speake of all thy works in the gates of the daughter of Sion.

Vt quid Deus? Psal. 74.

**O** God, wherefore art thou absent from vs so long: why is thy wrath so hot against the sheepe of thy pasture.

28 I thinke vpon thy Congregation: whom thou hast purchased and redeemed of old.

29 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

Moneth. The xiiij. day.

4 Lift vp thy feete, that thou mayest utterly destroy euery enemy: which hath done euill in thy sanctuary.

5 The aduersaries roare in the mids of thy congregations: and set vp their banners for tokens.

6 He that hewed timber afoze out of the thicke trees: was known to bring it to an excellēt work.

7 But now they breake downe all the carued worke thereof: with axes and hammers.

8 They haue set fire vpon the holy places: and haue defiled the dwelling place of thy Name, euen to the ground.

9 Yea, they said in their hearts, Let vs make hauocke of them altogether: thus haue they burne vp all the houses of God in the land.

10 Wee see not our tokens, there is not one Prophet moze: no not one is there among vs that vnderstandeth any moze.

11 O God, how long shall the aduersary do this dishonour: how long shall the enemy blaspheme thy Name, for euer?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemy?

13 For God is my king of old: the helpe that is done vpon earth he doeth it himselfe.

14 Thou diddest diuide the sea through thy power: thou brakest the heads of the Dragons in the waters.

15 Thou smotest the heads of Leuiathan in pie-



Moneth. The xv. day.

res: and gauest him to be meat for the people in the wilderness,

16 Thou broughtest out fountains & waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this, O Lord; how the enemy hath rebuked: and how the foolish people hath blasphemed thy name.

20 O deliuer not the soule of the Turtle Dove vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

21 Looke vpon the couenant: for all the earth is full of darknesse and cruell habitations.

22 O let not the simple goe away ashamed: but let the poore & needy giue praise vnto thy Name.

23 Arise, O God, maintaine thine owne cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, encreasech euer more and more.

Confitebimur tibi. Psal. 75.

**V**nto thee (O God) do we giue thanks: yea, vnto thee doe we giue thanks.

2 Thy Name also is so high: and that doe thy wondrous works declare.

3 When I receiue the Congregation: I shall iudge

Moneth. The xv. day.

judge according vnto right.

4 The earth is weake, and all the inhabitants thereof: I beare vp the pillars of it.

5 I said vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

6 Set not vp your horne on high: and speake not with a stiffe necke.

7 For promotion commeth neither from the East, nor from the West: nor yet from the South.

8 And why? God is the Judge: hee putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mist, and he powreth out of the same.

10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and sucke them out.

11 But I will talke of the God of Jacob: and praise him for ever.

12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shall be exalted.

Notus in Iudza. Psal. 76.

**I**n Iury is God knowen: his Name is great in Israel.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake he the arrowes of the bow: the shield, the sword, and the battaile.

4 Thou art of more honour and might: then the hilles of the robbers.

Moneth. The xv. day.

5 The proud are robbed, they haue slept their sleepe: and all the men (whose hands were mighty) haue found nothing.

6 Achy rebuke (O God of Iacob:) both the charet and hoxle are fallen.

7 Thou euen thou art to be feared: and who may stand in thy sight when thou art angry:

8 Thou diddest cause thy iudgement to be heard from heauen: the earth trembled and was still.

9 When God arose to iudgement: and to helpe all the mecke vpon earth.

10 The fiercenes of man shal turne to thy praise: and the fiercenesse of them shalt thou refraine.

11 Promise vnto the Lord your God, and keepe it, all ye that be round about him: bring presents vnto him that ought to be feared.

12 He shall refraine the spirit of princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal 77.

**I** Will crie vnto God with my voice: euen vnto God will I crie with my voice, and he shall hearken vnto me.

2 In the time of my trouble I sought the Lord: my soze ran and ceased not, in the night season my soule refused comfozt.

3 When I am in heauinesse, I wil think vpon God: when my heart is vexed, I will complaine.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.

5 I haue considered the daies of olde: and the yecres



Moneth. The xv. day.

peeres that are past.

6 I call to remembrance my long : and in the night I commune with mine owne heart, and search out my spirites.

7 Will the Lord absent himselfe for euer : and will he be no more intreated :

8 Is his mercy cleane gone for euer : and is his promise come utterly to an end for euermore :

9 Hath God forgotten to be gracious : and will he shut vp his louing kindnesse in displeasure :

10 And I said, It is mine owne infirmite : but I will remember the peeres of the right hand of the most Highest.

11 I will remember the works of the Lord : and call to mind the wonders of old time.

12 I will thinke also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God (as our God?)

14 Thou art the God that doth wonders : and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people : euen the sonnes of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee : & were afraid : the depths also were troubled

17 The clouds powred out water, the ayre thundered : thine arrowes went abroad

18 The voice of thy thunder was heard round about : the lightnings shone vpon the ground the earth was moued, and shooke withall.

19 Thy

Moneth. The xv. day.

19 Thy way is in the Sea, and thy pathes in the great waters: and thy footsteps are not known.  
20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite popule. Psal. 78.

Evening  
prayer.

**H**eare my Law, O my people: encline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we haue heard and knowen: and such as our fathers haue told vs.

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderfull works that he hath done.

5 He made a couenant with Jacob, and gaue Israel a Law: which he commanded our forefather to teach their children.

6 That their posteritie might know it: and the children which were yet vnborne,

7 To the intent that when they came by: they might shew their children the same.

8 That they might put their trust in God: and not to forget the works of God, but to keepe his commandements.

9 And not to be as their forefathers, a faithlesse and stubborne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed

Moneth. The xv. day.

harnessed and carrying bowes, turned themselves  
backe in the day of battell.

11 they kept not the couenant of God: & would  
not walke in his Law.

12 But forgot what he had done: and the won-  
derfull worke that he had shewed for them.

13 Maruellous things did he in the sight of our  
forefathers in the land of Egypt: euen in the field  
of Zoan,

14 He diuided the Sea, and let them go thorow:  
he made the waters to stand on an heape.

15 In the day time also he led them with a cloud:  
and all the night through with a light of fire.

16 He claue the hard rocks in the wilderness: and  
gaue them drinke therof, as it had bene out of the  
great depth.

17 He brought waters out of the stony rock: so  
that it gushed out like the riuers.

18 Yet for all this they sinned more against him:  
and prouoked the most highest in the wilderness.

19 They tempted God in their hearts: and re-  
quired meat for their lust.

20 They spake against God, also, saying: Shall  
God prepare a table in the wilderness?

21 He smote the stony rock in deed, that y<sup>e</sup> water  
gushed out, & the streames flowed withal: but can  
he giue bread also, or prouide flesh for his people?

22 When the Lord heard this, he was wroth: so  
the fire was kindled in Jacob, and there came vp  
heauy displeasure against Israel.

23 Because



Moneth. The xv. day:

23 Because they beleued not in God : and put not their trust in his helpe.

24 So he commanded the clouds aboue : and opened the doores of heauen.

25 He rained downe Hanna also vpon them for to eate : and gaue them food from heauen.

26 So man did eat Angels food: for he sent them meat enough.

27 He caused the East wind to blow vnder heauen : and through his power hee brought in the Southwest wind.

28 He rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

29 He let it fall among the tents : euen round about their habitation.

30 So they did eate and were well filled, for he gaue them their owne desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heauy wrath of God came vpon them, & slew the wealchiest of them : yea, and smote downe the cholen men that were in Israel.

32 But for all this they sinned yet more : and beleued not his wondrous works.

33 Therefore their daies did hee consume in vanitie : and their peeres in trouble.

34 When he slew them, they sought him : and turned them earely, and inquired after God.

35 And they remembred that God was their strength: & that the hie God was their redeemer.

36 Neuer.

Moneth, The xv. day.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his Covenant.

38 But he was so mercifull that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: he would not suffer his whole displeasure to arise.

40 For hee considered that they were but flesh: and that they were euen as a winde that passeth away, and cometh not againe.

41 Many a time did they prouoke him in the wilderness: and grieved him in the desert.

42 They turned backe and tempted God: and moued the Holy one in Israel.

43 They thought not of his hand: and of the day when he deliuered the from the hand of y enemy.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 Hee turned their waters into blood: so that they might not drinke of the riuers.

46 He sent lice among them, and deuoured them by: and frogs to destroy them.

47 Hee gaue their fruit vnto the Caterpillar: and their labour vnto the Grasshopper,

48 He destroyed their vines with hailestones: and their mulbury trees with the frost.

49 He smote their cattell also with hailestones: and their flocks with hote thunderbolts.

50 We

Moneth. The xv. day.

50 Wee cast vpon them the furiousnesse of his  
wrath, anger, displeasure, and trouble: and sente  
will Angels among them.

51 We made away to his indignation, and sp  
red not their soule from death: but gaue their life  
ouer to the pestilence.

52 And smote all y first borne in Egypt: the most  
ppincipal and mightiest in the dwellings of Ham.

53 But as for his owne people, he led them forth  
like sheepe: and carried them in the wilderness  
like a flocke.

54 We brought them out safely y they should not  
feare: & ouerwhelmed their enemies with the sea.

55 And brought them within the borders of his  
Sanctuary: euen as the mountain which he pur  
chased with his right hand.

56 We cast out the heathen al so before them: cau  
sed their land to be diuided among them for an he  
ritage, and made the tribes of Israel to dwell in  
their tentes.

57 So they tempted and displeased the most high  
God: and kept not his testimonies.

58 But turned their backs, & fell away like their  
forefathers: starting aside like a broken bow.

59 For they grieued him with their bil Altars: &  
prouoked him to displeasure with their images.

60 When God heard this, hee was wroth: and  
tooke sore displeasure at Israel.

61 So that he forsooke the tabernacle in Silo:  
euen the tent that he had pitched among them.

62 We



Moneth. The xvj. day.

62 He deliuered their power into captiuitie: and their beaurie into the enemies hand.

63 He gaue his people ouer also vnto the sword: and was wroth with their inheritance.

64 The fire consumed their yong men: and their maidens were not giuen in marriage.

65 Their Priests were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and put them to perpetuall shame.

67 He smote his enemies in the hinder parts: and like a Gyant refreshed with wine.

68 He refused the Tabernacle of Joseph: and chose not the Tribe of Ephraim.

69 But chose the Tribe of Iuda: euen the hill of Sion, which he loued.

70 And there hee builded his Temple on high: and laide the foundation of it like the ground which he hath made continually.

71 He chose Dauid also his seruant: and tooke him away from sheepefolds.

72 As he was following the Cwes great with yong ones, he tooke him: that he might feede Iacob his people, and Israel his inheritance.

73 So he fed them with a faitfull & true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

**O** God, the heathen are come into thine inheritance: thy holy Temple haue they despoiled, and made Iherusalem an heape of stones.

Morning  
prayer.

Moneth. The xvj. day.

2 The dead bodies of thy seruants haue they giuen to be meat vnto the foules of the ayre : and the flesh of thy saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Hierusalem : and there was no man to burie them.

4 We are become an open shame to our enemies : a very scoyne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry : shall thy ieaousie burne like fire for euer :

6 Powre out thine indignation vpon the heathen that haue not knowen thee : & vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Iacob : and laide waste his dwelling place.

8 O remember not our olde sinnes , but haue mercy vpon vs, and that soone : for we are come to great misery.

9 Helpe vs, O God of our saluation, for the glory of thy Name : O deliuer vs, and be mercifull vnto our sinnes, for thy Names sake.

10 Wherefore doe the heathen say : Where is now their God :

11 O let the vengeance of thy seruants blood that is shed : be openly shewed vpon the heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee : according to the greatnes of thy power preserve thou those þe are appointed to die.

13 And

Moneth. The xvj. day.

13 And for the blasphemy wherewith our neighbours haue blasphemed thee : reward thou them, O Lord seuen fold into their bosome.

14 So wee that be thy people and sheepe of thy pasture, shal giue thee thanks for euer: and wil alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

**H**Eare, O thou shepheard of Israel, thou that leadest Joseph like a sheepe : shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Benjamin, and Manasses : stirre vp thy strength, and come and helpe vs.

3 Turne vs againe, O God : shew the light of thy countenance, and we shalbe whole.

4 O Lord God of hosts : how long wilt thou be angry with thy people that prayeth :

5 Thou feedest them with the bread of teares : and giuest them plenteousnes of teares to drinke.

6 Thou hast made vs a verie strife vnto our neighbours : and our enemies laugh vs to scozne.

7 Turne vs againe, thou God of hosts : shew the light of thy countenance, and we shalbe whole.

8 Thou hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it.

9 Thou madest roome for it : and when it had taken root, it filled the land.

10 The hills were couered with the shadow of it : and the boughes thereof were like the goodly Cedar trees.



11 She stretched out her branches vnto the sea:  
and her boughes vnto the riuer.

12 Why hast thou then broken down her hedge:  
that all they that goe by plucke off her grapes:

13 The wilde Boze out of the wood doeth roote  
it vp: and the wilde beasts of the field deuoure it.

14 Turne thee againe thou God of hosts, looke  
downe from heauen: behold and visite this vine.

15 And the place of this Vineyard that thy right  
hand hath planted: and the branch that thou ma-  
dest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they  
shall perish at the rebuke of thy countenance.

17 Let thy hand bee vpon the man of thy right  
hand: and vpon the Sonne of man whom thou  
madest so strong for thine owne selfe.

18 And so will not we go backe from thee: O let  
vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hosts: shew  
the light of thy countenance, & we shall be whole.

Exultate Deo. Psal. 81.

Sing we merily vnto God our strength: make  
a cheerefull noyse vnto the God of Jacob.

2 Take the Psalmes, bring hither the Tabret:  
the merie Harpe with the Lute.

3 Blow vp the trumpet in y new moone: euen in  
the time appointed, & vpon our soleinne feast day.

4 For this was made a statute for Israel: and a  
law of the God of Jacob.

5 This he ordeined in Ioseph for a testimony:  
when

when hee came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were deliuered from making the pots.

7 Thou calledst vpon me in troubles, and I deliuered thee: & heard thee what time as the storme fell vpon thee.

8 I proued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shal no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their owne hearts lust: and let them follow their owne imaginati-  
ons.

14 O that my people would haue hearkened vnto me: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue beene found lyars: but their time should haue endured for euer.

17 Wee should haue fed them also with the finest wheate flowre: and with hony out of the stonie rocke should I haue satisfied thee.

Moneth. The xvj. day.

Deus stetit. Psal. 82.

Opening  
Prayer.

**G**OD standeth in the Congregation of princes : he is a Judge among gods.

2 How long will yee giue wrong iudgement : and accept the persons of the vngodly :

3 Defend the poore and fatherlesse : see that such as be in need and necessitie haue right.

4 Deliuer the outcast and poore : saue them from the hand of the vngodly.

5 They will not be learned, nor vnderstand, but walke on still in darknesse : all the foundations of the earth be out of course.

6 I haue sayd, Ye are Gods : and ye all are children of the most highest.

7 But ye shall die like men : and fall like one of the princes.

8 Arise, O God, and iudge thou the earth : for thou shalt take al the heathen to thine inheritance.

Deus quis similis. Psal. 83.

**H**OLD not thy tongue, O God, keepe not still silence : refraine not thy selfe, O God.

2 For loe, thine enemies make a murmuring : and they that hate thee haue lift vp their head.

3 They haue imagined craftily against thy people : and taken counsell against thy secret ones.

4 They haue said, Come, and let vs roote them out, that they be no more a people : & that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent : and are confederate against thee.

6 The



Moneth. The xvj. day.

- 6 The tabernacles of the Edomites and the Ismaelites: the Moabites, and the Hagarenes.
- 7 Gebal and Ammon, and Amalech: the Philistims, with them that dwell at Tyre.
- 8 Assur also is ioyned vnto them: and haue holpen the childe of Lot.
- 9 But do thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin, at the brooke of Kison.
- 10 Which perished at Endor: and became as the dounge of the earth.
- 11 Make them and their princes like Dreb and Zeb: yea, make all their princes like as Zeba and Salmana.
- 12 Which say, Let vs take to our selues: the houses of God in possession.
- 13 O my God, make them like vnto a wheele: and as the stubble before the wind.
- 14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.
- 15 Persecute them euen so with thy tempest: and make them afraid with thy storme.
- 16 Make their faces ashamed, O Lord: that they may seeke thy Name.
- 17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.
- 18 And they shall know that thou (whose name is Jehouah:) art onely the most highest ouer all the earth.

Moneth. The xvj. day.

Quam dilecta. Psal. 84.

**O** How amiable are thy dwellings: thou Lord of hosts!

2 My soule hath a desire and longing to enter into the courts of the Lord: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, & the swallow a nest, where she may lay her yong: euen thy altars, O Lord of hosts, my King & my God.

4 Blessed are they that dwell in thy house: they will be alway prayeing thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of misery, ble for a well: and the pooles are filled with water.

7 They will goe from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hosts, heare my prayer: hearken, O God of Iacob.

9 Behold, O God our defender: and looke vpon the face of thine anoynted.

10 For one day in thy courts: is better then a thousand.

11 I had rather be a doore-keeper in the house of my God: then to dwell in the tents of vngodlines.

12 For the Lord God is a light and defence: the Lord will giue grace and worship, and no good thing shall be withhold from them that liue a godly life.

Moneth. The xvj. day.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

**L**ord, thou art become gracious vnto thy land:  
thou hast turned away the captivity of Jacob  
2 Thou hast forgiven the offence of thy people:  
and covered all their sinnes.

3 Thou hast taken away all thy displeasure: and  
turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Saviour: and  
let thine anger cease from vs.

5 Wilt thou bee displeased at vs for ever: and  
wilt thou stretch out thy wrath from one genera-  
tion to another?

6 Wilt thou not turne againe and quicken vs:  
that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and grant vs  
thy saluation.

8 I will hearken what the Lord God will say  
concerning me: for he shall speake peace vnto his  
people, & to his saints that they turne not againe.

9 For his saluation is nigh them that feare him:  
that glory may dwell in our land.

10 Mercy and trueth are met together: righte-  
ousnesse and peace haue kissed each other.

11 Trueth shall flourish out of the earth: and  
righteousnesse hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindnes: and  
our land shall giue her increase.

13 Righteousnesse shall goe before him: and hee



Moneth. The xvij. day.

shall direct his going in the way.

Inclina Domine. Psal, 86.

Morning  
prayer.

**B**ow down thine eare, O Lord, and heare me:  
for I am poore and in misery.

2 Preserve thou my soule, for I am holy: my  
God saue thy seruāt that putteth his trust in thee.

3 Bee mercifull vnto me, O Lord: for I will  
call dayly vpon thee.

4 Comfort the soule of thy seruāt: for vnto thee  
(O Lord) doe I lift vp my soule.

5 For thou Lord art good and gracious: and of  
great mercy vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder  
the voice of my humble desires.

7 In the time of my trouble I will call vpon  
thee: for thou hearest me.

8 Among the Gods there is none like vnto thee  
(O Lord): there is not one that can do as thou dost

9 All nations whom thou hast made, shall come &  
worship thee, O Lord: & shalt glorifie thy Name.

10 For thou art great, & dost wondrous things:  
thou art God alone.

11 Teach me thy way, O Lord: & I wil walke  
in thy trueth: O knit my heart vnto thee, that I  
may feare thy Name.

12 I will thanke thee, O Lord my God, with al  
my heart: and will praise thy name for euermore.

13 For great is thy mercy toward me: and thou  
hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against me: and  
the

Moneth. The xvij. day.

the cōgregatiōs of naughty men haue sought after my soule, & haue not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercy: long suffering, plenteous in goodnesse and trueth.

16 O turne thee then vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and helpe the sonne of thine handmaid.

17 Shew some good token vpon me for good, that they which hate me, may see it, & be ashamed: because thou Lord hast holpē me, & comforted me.

Fundamenta eius. Psal. 87.

**H**Er foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then all the dwellings of Iacob.

2 Very excellent things are spoken of thee: thou City of God.

3 I will thinke vpon Rahab & Babylon: with them that know me.

4 Behold yee the Philistims also: and they of Tyre, with the Moziars, loe, there was he bozne.

5 And of Sion it shall be reported, that he was bozne in her: and the most High shall stablish her.

6 The Lord shall rehearse it when hee writeth vpon the people: that he was bozne there.

7 The singers also and trumpeters shall he rehearse: all my fresh springs shalbe in thee.

Domine Deus. Psal. 88.

**O** Lord God of my saluation, I haue cryed day and night before thee: O let my prayer enter

Moneth. The xvij. day.

enter into thy presence, encline thine eare vnto my calling.

2 For my soule is full of trouble : and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit : and I haue bene euen as a man that hath no strength.

4 Free among the dead, like vnto them that bee wounded and lie in the graue : which be out of remembrance, and are cut away from thy hand.

5 Thou hast layde mee in the lowest pit : in a place of darknesse, and in the deepe.

6 Thine indignation lyeth hard vpon mee : and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot gette forth.

9 My sight faileth for very trouble : Lord, I haue called dayly vpon thee, I haue stretched out my hands vnto thee.

10 Doest thou shew wonders among the dead : or shall the dead rise vp againe and prayse thee :

11 Shall thy louing kindnesse bee shewed in the graue : or thy faithfullnesse in destruction :

12 Shall thy wonderous workes be knownen in the darke : and thy righteousnesse in the land where all things are forgotten :

13 Vnto thee haue I cryed, O Lord : and early shall my prayer come before thee.

14 Lord,



Moneth. The xvij. day.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in misery, and like vnto him that is at the point to die: (euen from my yowth vp) thy terrors haue I suffered with a troubled minde.

16 Thy wrathful displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about me dayly like water: and compassed me together on euery side.

18 My louers & friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

**M**y song shalbe alway of the louing kindnes of the Lord: with my mouth wil I euer be shewing thy truth, fro one generation to another.

Evening  
prayer.

2 For I haue said, Mercy shalbe set vp for euer: thy trueth shalt thou stablish in the heauens.

3 I haue made a couenant with my chosen: I haue sworne vnto David my seruant.

4 Thy seede will I stablish for euer: and set vp thy throne from one generation to another.

5 O Lord, the very heauens shall praise thy wonderful works: and thy trueth in the congregation of the Saints.

6 For who is he among the cloudes: that shalbe compared vnto the Lord?

7 And what is he among the gods: that shalbe like vnto the Lord?

8 God is very greatly to bee feared in the counsaile of the Saints: and to be had in reuerence of all

Moneth. The xvij. day.

all them that are about him.

9 O Lord God of hosts, who is like vnto thee:  
thy truth (most mighty Lord) is on euery side.

10 Thou rulest the raging of the sea: thou stillest  
the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it:  
thou hast scattered thine enemies abroad with thy  
mighty arme.

12 The heauens are thine, the earth also is thine:  
thou hast layd the foundation of the round world,  
and all that therein is.

13 Thou hast made the North and the South:  
Tabor and Hermon shall reioyce in thy name.

14 Thou hast a mighty arme: strong is thy hand  
and high is thy right hand.

15 Righteousnes and equity is the habitation of  
thy seat: mercy & trueth shall goe before thy face.

16 Blessed is the people (O Lord) that can re-  
ioyce in thee: they shall walke in the light of thy  
countenance.

17 Their delight shall be daily in thy name: and  
in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: & in  
thy louing kindnes thou shalt lift vp our hornes.

19 For the Lord is our defence: the holy One of  
Israel is our King.

20 Thou spakest sometimes in visions vnto thy  
saints, and saidst: I haue layd helpe vpon one that  
is mighty, I haue exalted one chosen out of the  
people.

Moneth. The xvij. day.

21 I haue found Dauid my seruant: with mine holy oyle haue I anoynted him.

22 My hand shall hold him fast: and my arme shall strenthen him.

23 The enemy shall not be able to doe him violence: the sonne of wickednes shall not hurt him.

24 I shall smite down his foes befoze his face: and plague them that hate him.

25 My trueth also and my mercy shall bee with him: and in my name shall his hoꝛne be exalted.

26 I wil set his dominion also in the sea: and his right hand in the floods.

27 Hee shall call mee, Thou art my father: my God, and my strong saluation.

28 And I will make him my first boꝛne: higher then the kings of the earth.

29 My mercy wil I keepe foꝛ him foꝛ euermoze: and my couenant shall stand fast with him.

30 His seed also will I make to endure foꝛ euer: and his thꝛone as the dayes of heauen.

31 But if his childeꝛen foꝛsake my law: & walke not in my iudgements.

32 If they bꝛeake my statutes, and keepe not my commandements: I will visit their offences with the rod, and their sinne with scourges.

33 Neuerthelesse my louing kindnes will I not utterly take from him: noꝛ suffer my truth to faile.

34 My couenant will I not bꝛeake, noꝛ alter the thing that is gone out of my lips: I haue swoꝛne once by my holynesse, that I will not faile Dauid.

35 His



Moneth. The xvij. day.

- 35 His seed shall endure for ever : and his seat is like as the sunne before me.
- 36 He shall stand fast for evermore as the moone: and as the faithfull witness in heauen.
- 37 But thou hast abhorred and forsaken thine appointed : and art displeased at him.
- 38 Thou hast broken the couenāt of thy seruant: and cast his crowne to the ground.
- 39 Thou hast ouerthrowen all his hedges : and broken downe his strong holds.
- 40 All they that goe by, spoyle him : and he is become a rebuke to his neighbours.
- 41 Thou hast set vp the right hand of his enemies : and made all his aduersaries to reioyce.
- 42 Thou hast taken away the edge of his sword: and giuest him not victory in the battell.
- 43 Thou hast put out his glory: & cast his throne downe to the ground.
- 44 The dayes of his youth hast thou shortened: and couered him with dishonour.
- 45 Lord, how long wilt thou hide thy selfe, for euer : and shall thy wrath burne like fire ?
- 46 Oh remember how short my time is : wherefore hast thou made all men, for nought ?
- 47 What man is hee that liueth, and shall not see death : and shall he deliuer his soule from the hand of hell ?
- 48 Lord, where are thy olde louing kindneses : which thou swarest vnto Dauid in thy trueth ?
- 49 Remember (Lord) the rebuke that thy seruants

Moneth, The xviij. day.

uants haue : and how I doe beare in my bosome  
the rebukes of many people.

50 Therewith thine enemies haue blasphemed  
thee, & slandered the footsteps of thine anoynted :  
prayed be the Lord for euermore. Amen. Amen.

Domine, refugium. Psal. 90.

**L**ord, thou hast bene our refuge : from one ge- Morning  
prayer.  
neration to another.

2 Before the mountaines were brought forth,  
or euer the earth & the world were made: thou art  
God from euerclasting, and world without end.

3 Thou turnest man to destruction: againe thou  
sayest, Come againe ye children of men.

4 For a thousand yeres in thy sight are but as  
yesterday: seeing y is past as a watch in the night.

5 As soone as thou scatterest the, they are euen as  
a sleepe : and fade away suddenly like the grasse.

6 In the morning it is greene and groweth vp:  
but in the euening it is cut downe, dried vp, and  
withered.

7 For we consume away in thy displeasure: and  
are afraid at thy wrathfull indignation.

8 Thou hast set our misdeedes before thee : and  
our secret sinnes in the sight of thy countenance.

9 For when thou art angry, all our dayes are  
gone : we bring our yeres to an end, as it were a  
tale that is told.

10 The dayes of our age are threescore yeres &  
ten, and though men bee so strong that they come  
to fourescore yeres: yet is their strength then but  
labour

Moneth. The xviiiij, day.

labour and sorrow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

12 Teach vs to number our dayes: that wee may apply our hearts vnto wisdom.

13 Turne thee againe (O Lord) at the last: and be gracious vnto thy seruants.

14 Satisfie vs with thy mercy, & that soone: so shall we reioyce & be glad all the dayes of our life.

15 Comfort vs againe now after the time that thou hast plagued vs: and for the yeeres wherein we haue suffered aduersitie.

16 Shewe thy seruants thy worke: and their children thy glory.

17 And the glorious Maiestie of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

**V**Who so dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty.

2 I will say vnto the Lord, Thou art my hope and my strong hold: my God, in him will I trust.

3 For he shall deliuer thee from the snare of the Hunter: and from the noysome pestilence.

4 He shall defend thee vnder his wings, & thou shalt be safe vnder his feathers: his faithfulness and truech shall be thy shield and buckler.

5 Thou



Moneth. The xviii. day.

5 Thou shalt not be afraid for any terrour by night, nor for the arrow that flyeth by day.

6 For the pestilence that walketh in darkness: nor for the sickness y<sup>e</sup> destroyeth in the noone day.

7 A thousand shal fall beside thee, & ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For hee shall giue his Angels charge ouer thee: to keepe thee in all thy waies.

12 They shall beare thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt goe vpon the Lyon and Adder: the young Lyon and the Dragon shalt thou tread vnder thy fete.

14 Because he hath set his loue vpon mee: therefore shall I deliuer him: I shall set him vp, because he hath knowen my Name.

15 We shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri Psal. 92.

**I**t is a good thing to giue thanks vnto the Lord: and to sing praises vnto thy Name, O

Thi

most

most highest.

2 To tell of thy louing kindnesse earely in the morning: and of thy truth in the night season.

3 Upon an instrument of ten strings, & vpon the Lute: vpon a loud instrument, and vpon the harp.

4 For thou Lord hast made mee glad through thy workes: and I will reioyce in giuing praise for the operations of thy hands.

5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.

6 An vnwise man doth not well consider this: and a foole doth not vnderstand it.

7 When the vngodly are greene as the grasse, and when all the workers of wickednesse doe flourish: then shall they be destroyed for euer, but thou Lord art the most highest for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shall be destroyed.

9 But my horne shal be exalted like the horne of an Unicorne: for I am annointed with fresh oyle.

10 Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of the wicked that rise vp against me.

11 The righteous shal flourish like a palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord: shal flourish in the courts (of the house) of our God.

13 They also shall bring forth more fruite in their age: and shall be fat and well liking.

14 That

Moneth. The xviij. day.

14 That they may shew how true the Lord my strength is : and that there is no vnrightheousnes in him.

Dominus regnauit. Psal. 93.

**T**he Lord is King, hee hath put on glorious apparrell : the Lord hath put on his apparrell, and girded himselfe with strength. Euening prayer.

2 He hath made the round world so sure : that it cannot be moued.

3 Euer since the world began hath thy seate beene prepared : thou art from euerlasting.

4 The flouds are risen (O Lord) the flouds haue lift vp their voice : the flouds lift vp their waues.

5 The waues of the Sea are mightie, and rage horribly : but yet the Lord that dwelleth on high, is mightier.

6 Thy testimonies O Lord, are very sure : holinesse becommeth thine house for euer.

Deus ultionum. Psal. 94.

**O** Lord God to whom vengeance belongeth : thou God to whom vengeance belongeth, shew thy selfe.

2 Arise thou Iudge of the world : and reward the proud after their deseruing.

3 Lord, how long shall the vngodly : how long shall the vngodly triumph :

4 How long shall all wicked doers speake so disdainfully : and make such proud boasting :

5 They smite downe thy people, O Lord : and trouble thine heritage.



Moneth. The xviii.

- 6 They murther the widow and the stranger:  
and put the fatherlesse to death.
- 7 And yet they say, Tush, the Lord shall not  
see: neither shall the God of Jacob regard it.
- 8 Take heede ye vnwise among the people: O  
ye fooles when will ye vnderstand?
- 9 He that planted the eare, shall he not heare?  
or he that made the eye, shall he not see?
- 10 O he that nourtereth the heathen: is it hee  
that teacheth man knowledge, shall he not punish?
- 11 The Lord knoweth the thoughts of man:  
that they are but vaine.
- 12 Blessed is the man whom thou chastenest  
(O Lord:) and teachest him thy Law.
- 13 That thou mayest giue him patience in  
time of aduersitie: vntill the pit be digged vp  
for the vngodly.
- 14 For the Lord will not faile his people: nei-  
ther will he forsake his inheritance.
- 15 Until righteousness turne againe vnto iudg-  
ment: all such as be true in heart shall follow it.
- 16 Who wil rise vp with me against the wicked:  
or who wil take my part against the euill doers?
- 17 If the Lord had not helped mee: it had not  
failed but my soule had beene put to silence.
- 18 But when I said, My foot hath slipped: thy  
mercy (O Lord) held me vp.
- 19 In the multitude of the sorowes that I had  
in my hart: thy comforts haue refreshed my soule.
- 20 Wilt thou haue any thing to do w<sup>th</sup> the scoole of  
wicked.

Moneth. The xix. day.

wickednes: which imagineth mischief as a law:

21 They gather them together against the soule of the righteous: & condemne the innocent blood,

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompence them in their wickednesse, and destroy them in their owne malice: yea, the Lord our God shall destroy them.

Venite, exultemus. Psal. 95.

**O** Come, let vs sing vnto the Lord. let vs heartily reioyce in the strength of our saluation, Morning prayer.

2 Let vs come before his presence with thanksgiving: and shew our selues glad in him with Psalmes.

3 For the Lord is a great God: and a great king aboue all Gods.

4 In his hand are all the corners of the earth: and the strength of the hilles is his also.

5 The Sea is his, and he made it: and his hands prepared the drie land.

6 O come, let vs worship and fall downe: and kneele before the Lord our maker.

7 For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

8 Today if ye will heare his voice, harden not your hearts: as in the prouocation, and as in the day of temptation in the wilderness.

9 When your fathers tempted me: proued me, and saw my works.

10 Forty yeeres long was I grieved with this

Moneth. The xix. day.

generations, and said: it is a people that do erre in their harts, for they haue not knowen my waies.

11 Unto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

**O** Sing vnto the Lord a new song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lord, and praise his Name: be telling of his saluacion from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.

5 As for all the gods of the heathen, they be but idols: but it is the Lord that made the heauens.

6 Glorie and worship are before him: power and honour are in his Sanctuary.

7 Ascribe vnto the Lord (O yee kinreds of the people:) ascribe vnto the Lord worship & power.

8 Ascribe vnto the Lord the honour due vnto his name: bring presents, & come into his Courts.

9 O worship the Lord in the beauty of holines: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is king: & that it is he which hath made the round world so fast that it cannot bee moued, and how that he shall iudge the people righteously.

11 Let the heauens reioice, & let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be ioyfull, & all that is in it: then shall



Moneth. The xix. day.

shal al the trees of the wood reioice before þ Lord.  
13 For he commeth, for he commeth to iudge  
the earth: and with righteousnesse to iudge the  
worlde, and the people with his truth.

Dominus regnauit. Psal. 97.

**T**he Lord is King, the earth may bee glad  
thereof: yea, the multitude of the Isles may  
be glad thereof.

2 Clouds and darknesse are round about him:  
righteousnesse and iudgement are the habitation  
of his seat,

3 There shall goe a fire before him: and burne  
by his enemies on euery side.

4 His lightnings gaue shue vnto the worlde:  
the earth saw it and was afraid.

5 The hills melted like ware at the presence of  
the Lord: at the presence of the Lord of the whole  
earth.

6 The heauens haue declared his righteous-  
nesse: and all the people haue seene his glory.

7 Confounded be all all they that worship car-  
ued Images, & that delight in vaine gods: wor-  
shyp him all ye gods.

8 Sion heard of it, and reioyced: and the daugh-  
ters of Iuda were glad, because of thy iudge-  
ments, O Lord.

9 For thou Lord art higher then all that are in  
the earth: thou art exalted farre aboue all gods.

10 O ye that loue the Lord, see that ye hate the  
thing which is euil: the Lord preserveth þ soules

Moneth. The xix. day.

of his saints, he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyful gladnesse for such as be true hearted.

12 Reioyce in the Lord ye righteous: and giue thanks for a remembrance of his holinesse.

Cantate Domino. Psal. 98.

Euening  
prayer.

**O** Sing vnto the Lord a new song: for he hath done marueilous things.

2 With his owne right hand, and with his holy arme: hath he gotten himselfe the victorie.

3 The Lord declared his saluation: his righteousness he hath openly shewed in the sight of the heathen.

4 He hath remembered his mercy and trueth toward the house of Israel: and all the ends of the world haue scene the saluation of our God.

5 Shew your selues ioyfull vnto the Lord all ye lands: sing, reioyce, and giue thanks.

6 Praise the Lord vpon the harpe: sing to the Harpe with a Psalme of thankesgiuing.

7 With trumpets also and Shauimes: Show your selues ioyfull before the Lord the King.

8 Let the sea make a noyse, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousness shall he iudge the world: and the people with equitie.

Dominus

Moneth. The xix. day.

Dominus regnauit. Psal. 99.

**T**he Lord is King, bee the people neuer so vnpatient: he sitteth betwene the Cherubims, be the earth neuer so vnquiet.

2 The Lord is great in Sion and high aboue all people.

3 They shall giue thanks vnto thy Name: which is great, wonderfull, and holy.

4 The kings power loueth iudgement, thou hast prepared equity: thou hast executed iudgement and righteousness in Jacob.

5 D magnifie the Lord our God: and fall downe before his foot-stoole, for he is holy.

6 Moses and Aaron among the Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudy pillar: for they kept his testimonies, and the Law that he gaue them.

8 Thou heardest them (O Lord our God:) thou forgavest them, O God, and punishdest their owne inuentions,

9 D magnifie the Lord our God, & worship him vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. Psal. 100.

**O** Be ioyfull in the Lord all ye lants: serue the Lord with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lord he is God, it is he that hath made vs, and not we our selues: we are his



Moneth. The xix. day.

his people, and the sheepe of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise: be thankful vnto him, and speake good of his Name.

4 For the Lord is gracious, his mercy is euermourning: and his truth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

**M**y song shall be of mercy and iudgement: vnto thee, O Lord, will I sing.

2 O let me haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto me: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Who so priuily slandereth his neighbour: him will I destroy.

7 Who so hath also a proud looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as be faithfull in the land: that they may dwell with mee.

9 Who so leaureth a godly life: hee shall be my seruant.

10 There shall no deceitful person dwell in my house: he that telleth lies shall not tary in my sight.

11 I shall soone destroy all the vngodly that are in

Moneth. The xx. day.

in the land: that I may root out the wicked doers from the City of the Lord,

Domine exaudi Psal. 102.

**H**Eare my prayer, O Lord: and let my crying come vnto thee, Morning prayer.

2 Hide not thy face from mee in the time of my trouble: incline thine eares vnto me when I call, O heare me, and that right soone.

3 For my daies are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eat my bread.

5 For the voyce of my groaning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wilderness: and like an Owle that is in the desert.

7 I haue watched, & am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile mee all the day long: and they that are mad vpon mee, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation & wrath: for thou hast taken me vp, and cast me downe.

11 My daies are gone as a shadow: and I am withered like grasse.

12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy vpon Sion: for

Moneth. The xx. day.

for it is time that thou haue mercy vpon her, yea,  
the time is come.

14 And why? thy seruants thinke vpon her  
stones: and it pitieth them to see her in the dust.

25 The heathen shall feare thy Name, O Lord:  
and all the kings of the earth thy Maiestie.

16 When the Lord shall build vp Sion: and  
when his glory shall appeare.

17 When he turneth him vnto the prayer of the  
poore destitute: and despiseth not their desire,

18 This shall be written for those that come  
after: and the people which shall be borne, shall  
praise the Lord.

19 For he hath looked down from his sanctuary:  
out of the heauen did the Lord behold the earth.

20 That hee might heare the mournings of  
such as be in captivity: and deliuer the children  
appointed vnto death.

21 That they may declare the Name of the  
Lord in Sion: and his worship at Hierusalem.

22 When the people are gathered together:  
and the kingdomes also to serue the Lord.

23 He brought downe my strength in my iour-  
ney: and shortened my daies.

24 But I said, O my God, take me not away in  
the midst of mine age: as for thy peeres, they  
endure throughout all generations.

25 Thou Lord in the beginning hast laide the  
foundation of the earth: and the heauens are the  
worke of thy hands.

26 They



Moneth. The xx. day.

26 They shall perish, but thou shalt endure:  
they all shall waxe olde as doth a garment.

27 And as a vesture shalt thou change them, and  
they shall be changed: but thou art the same, and  
thy peeres shall not faile.

28 the children of thy seruants shall continue:  
and their seed shall stand fast in thy sight.

Benedic anima mea. Psal. 103.

**P**raise the Lord, O my soule: and all that is  
within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not  
all his benefits.

3 Which forgiveth all thy sinne: and healeth  
all thine infirmities.

4 Which saueth thy life from destruction: and  
crowneth thee with mercy and louing kindnes,

5 Which satisfieth thy mouth with good things:  
making thee young and lustie as an Eagle.

6 The Lord executeth righteousness and iudge-  
ment: for al them that are oppressed with wrong.

7 He shewed his waies vnto Moses: his works  
vnto the children of Israel.

8 The Lord is full of compassion and mercie:  
long suffering, and of great goodnesse.

9 He will not alway be chiding: neither kee-  
peth he his anger for euer.

10 He hath not dealt with vs after our sinnes:  
nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in compa-  
rison of the earth: so great is his mercy also to-  
ward

Moneth. The xx. day.

ward them that feare him.

12 Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his own children: euen so is y<sup>e</sup> Lord merciful to thē that feare him.

14 For he knoweth whereof we be made: hee remembreth that we are but dust.

15 The daies of man are but as grasse: for hee flourisheth as a floure of the field.

16 For as soone as the wind goeth ouer it, it is gone: and the place thereof shal know it no more.

17 And the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare: and his righteousnesse vpon childrens children.

18 Euen vpon such as keepe his Couenant: and thinke vpon his Commandements to do them.

19 The Lord hath prepared his seate in heauen: and his kingdome ruleth ouer all.

20 O praise the Lord ye Angels of his, ye that excell in strength: ye that fulfill his Commandement, and hearken vnto the voyce of his words.

21 O praise the Lord all ye his hostes: yee seruants of his that doe his pleasure.

22 O speake good of the Lord all ye works of his in all places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

Euening  
prayer.

**P**Raise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with Maiestie and honour.

2 Thou

Moneth. The xx. day.

2 Thou deckest thy selfe with light as it were with a garment : and spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters : and maketh the clouds his charret, and walketh vpon the wings of the winde.

4 He maketh his Angels spirits : and his ministers a flaming fire.

5 He laid the foundations of the earth : that it neuer should moue at any time.

6 Thou coueredst it with the deepe like as with a garment : the waters stand in the hils.

7 At thy rebuke they flee : at the voyce of thy thunder they are afraid.

8 They goe vp as high as the hils, and downe to the vallies beneath : euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not passe : neither turne againe to couer the earth.

10 He sendeth the springs into the riuers: which runne among the hils.

11 All the beasts of the field drinke ther eof: and the wilde Asses quench their thirst.

12 Besides them shall the foules of the ayre haue their habitation : and sing among the branches.

13 He watereth the hils from aboue : the earth is filled with the fruit of thy workes.

14 He bringeth forth grasse for the cattell : and greene herbe for the seruice of men.

15 That



Moneth. The xx. day.

15 That he may bring foode out of the earth:  
and wine that maketh glad the heart of man:  
and oyle to make him a cheerefull countenance,  
and bread to strengthen mans heart.

16 The trees of the Lord also are ful of sap: e-  
uen y Cedars of Libanus, which he hath planted.

17 Wherein the birds make their nests: and the  
firre trees are a dwelling for the Storke.

18 The hie hills are a refuge for the wild goats:  
and so are the stony rockes for the conies.

19 He appointed the Moone for certaine sea-  
sons: and the Sun knoweth his going downe.

20 Thou makest darknes, that it may be night:  
wherin all the beasts of the forrest doe mooue.

21 The Lyons roaring after their pray: doe  
seeke their meate at God.

22 The Sun ariseth, and they get them away  
together: and lay them downe in their Denes.

23 Man goeth forth to his worke, and to his  
labour: vntill the euening.

24 O Lord, how manifolde are thy workes: in  
wisdom hast thou made them all, the earth is  
full of thy riches.

25 So is the great and wide sea also: wherein  
are things creeping innumerable, both small and  
great beasts.

26 There go the ships, & there is y Leviathan:  
whom thou hast made to take his pastime therin.

27 These waite all vpon thee: that thou mayest  
giue them meate in due season.

28 When

Moneth. The xxj. day.

28 When thou giuest it them, they gather it  
and when thou openest thy hand, they are filled  
with good.

29 When thou hidest thy face, they are trou-  
bled: when thou takest away their breath, they  
die, and are turned againe to their dust.

30 When thou lettest thy breath goe forth,  
they shall be made: and thou shalt renewe the  
face of the earth.

31 The glorious maiesty of the Lord shal endure  
for euer: the Lord shall reioyce in his works.

32 The earth shall tremble at the looke of him:  
if he doe but touch the hils, they shall smoke.

33 I will sing vnto the Lord as long as I liue:  
I will praise my God while I haue my being.

34 And so shall my words please him: my toy  
shall be in the Lord.

35 As for sinners they shalbe consumed out of  
the earth, and the vngodly shall come to an end:  
praise thou the Lord, O my soule, praise y<sup>e</sup> Lord.

Confitemini Domino. Psal. 105.

**O** Giue thanks vnto the Lord, and call vpon Morning  
prayer.  
his Name: tell the people what things he  
hath done.

2 O let your songs be of him, and praise him:  
& let your talking be of all his wondrous works.

3 Reioyce in his holy Name: let the heart of  
them reioyce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his  
face euermore.

Moneth. The xxj. day.

5 Remēber the marueilous works that he hath done: his wonders, & the iudgemēts of his mouth

6 O ye seed of Abraham his seruant: ye children of Jacob his chosen.

7 He is the Lord our God: his iudgements are in all the world.

8 He hath bin alway mindfull of his couenant & promise: that he made to a thousand generations.

9 Euen the couenant that he made with Abraham: and the oath that he sware vnto Isahar.

10 And appointed the same vnto Jacob for a law: and to Israel for an euermlasting testament.

11 Saying, Vnto thee will I giue the land of Chanaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one nation to another: from one kingdome to another people.

14 He suffered no man to do them wrong: but reprobued euen Kings for their sakes.

15 Touch not mine Anoynted: and doe my Prophets no harme.

16 Howeuer he called for a dearth vpon the land: and destroyed all the prouision of bread.

17 But he had sent a man befoze them: euen Joseph which was sold to be a bond seruant.

18 Whose feet they hurt in the stocks: the pain entred into his soule.

19 Untill the time came that his cause was knowen: the word of the Lord cried him.



Moneth. The xxj. day.

20 The King sent and deliuered him: the prince of the people let him goe free.

21 He made him lord also of his house: and ruler of all his substance.

22 That he might informe his Princes after his will: and teach his Senators wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned, so that they hated his people: and dealt vntruely with his seruants.

26 Then sent he Moses his seruant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darknes and it was darke: and they were not obedient vnto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought forth frogs: yea, even in their Kings chambers.

31 He spake the word, and there came all maner of flies: and lice in al their quarters.

32 He gaue them hailestones for raine: and flames of fire in their land.

33 He smote their vines also and fig trees: and destroyed the trees that were in their coasts.

34 He spake the word and the grasshoppers came and caterpillers innumerable: and did eate vp all

Moneth. The xxj. day.

the grasse in their land, and deuoured the fruit of their ground.

35 He smote all the first borne in their land: euen the chiefe of all their strength.

36 Hee brought them forth also with silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought quailles: and he filled them with the bread of heauen.

40 He opened the rocke of stone, and the waters flowed out: so that riuers ran in dry places.

41 For why: he remembred his holy promise: and Abraham his seruant.

42 And he brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the heathen: and they tooke the labours of the people in possession.

44 That they may keepe his statutes: and obserue his lawes.

Confitemini Domino. Psal. 106.

Praying  
rayer.

**O** Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can expresse the noble acts of the Lord: or shew forth all his praise:

3 Blessed are they that alway keepe iudgement: and doe righteousness.

4 Remem

Moneth. The xxi. day.

4 Remember me, O Lord, according to the fauour that thou bearest vnto thy people: O visit me with thy saluation.

5 That I may see the felicity of thy chosen: and reioyce in the gladnesse of thy people, and giue thanks with thine inheritance.

6 We haue sinned with our fathers: wee haue done amisse and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were disobedient at the sea, euen at the red sea.

8 Neuerthelesse, he helped them for his Names sake: that he might make his power to be known.

9 He rebuked the red sea also, and it was dried vp: so hee led them thorow the deepe, as thorow a wilbernesse.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemy.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleued they his wordes: and sang praise vnto him.

13 But within a while they forgate his wordes: and would not abide his counsell.

14 But lust came vpon them in the wilbernesse: and they tempted God in the desert.

15 And he gaue them their desire: and sent leauynesse withall into their soule.

16 They angred Moses also in the tents: and



Moneth. The xxj. day.

Aaron the Saint of the Lord.

17 So the earth opened and swallowed up Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt by the vngodly.

19 They made a calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgate God their Saviour: which had done so great things in Egypt.

22 Wonderous works in the land of Ham: and fearefull things by the red Sea.

23 So he said he would haue destroyed them, had not Moses his chosen stood before him in the gap: to turne away his wrathfull indignation, least he should destroy them.

24 Yea they thought scoorne of that pleasant laud: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened not vnto the voice of the Lord.

26 Then lift he vp his hand against them: to ouerthrow them in the wilderness.

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They ioynded themselues vnto Baal Peor: & ate the offerings of the dead.

29 Thus they prouoked him vnto anger with their owne inuentions: and the plague was great among them.

30 Then

Moneth. The xxj. day.

30 Then stood vp Phinees, and prayed : and so the plague ceased.

31 And that was counted vnto him for righteousness : among all posterities for euer more.

32 They angered him also at the waters of strife : so that he punished Moses for their sakes.

33 Because they prouoked his spirit : so that hee spake vnadvisedly with his lips.

34 Neither destroyed they the heathen : as the Lord commanded them.

35 But were mingled among the heathen : and learned their works.

36 Inasomuch that they worshipped their idoles, which turned to their owne decay : yea, they offered their sonnes and daughters vnto deuils.

37 And shed innocent blood, euen the blood of their sonnes and of their daughters : whom they offered vnto the Idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stained w<sup>th</sup> their owne works : and went a whooring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled against his people : insomuch that he abhorred his owne inheritance.

40 And he gaue them ouer into the hand of y<sup>e</sup> heathē : & they that hated them were lords ouer them.

41 Their enemies oppressed them : and had them in subiection.

42 Many a time did he deliuer them : but they rebelled against him with their owne inuentions,

Moneth. The xxij. day.

and were brought downe in their wickednesse.

43 Neuertheles, when he saw their aduersitie: he heard their complaint.

44 Hee thought vpon his Couenant, and pitied them according to the multitude of his mercies: yea, he made al those that had led them away captiue to pitie them.

45 Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may giue thanks vnto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

Confiteamini Domino. Psal. 107.

Morning  
prayer.

**O** giue thanks vnto the Lord, for he is gracious: and his mercie endureth for ever.

2 Let them giue thanks whom the Lord hath redeemed: & deliuered from the hand of the enemy.

3 And gathered them out of the lands, from the East and from the West: from the North and from the South.

4 They went astray in the wilderness out of the way: and found no citie to dwell in.

5 Hungry & thirsty: their soule fainted in them.

6 So they cried vnto the Lord in their trouble: and he deliuered them from their distresse.

7 He led them forth by the right way: that they might goe to the citie where they dwelt.

8 O that men would therefore praise the Lord  
for



Moneth. The xxij. day.

for his goodnes : and declare the wonders that he  
doth for the children of men.

9 For he satisfieth the emptie soule : and filleth  
the hungry soule with goodnesse.

10 Such as sit in darkenesse and in the shadow of  
death : being fast bound in misery and prison.

11 Because they rebelled against the words of  
the Lord : and lightly regarded the counsell of the  
most High.

12 He also brought downe their heart through  
heauinesse: they fell downe, and there was none to  
helpe them vp.

13 So when they cried vnto the Lord in their  
trouble: he deliuered them out of their distresse.

14 For he brought them out of darkenesse, and  
out of the shadow of death : and brake their bonds  
in sunder.

15 That men would therefore praise the Lord  
for his goodnesse: and declare the wonders that he  
doth for the children of men.

16 For hee hath broken the gates of brasle : and  
smitten the barres of prison in sunder.

17 Foolish men are plagued for their offence :  
and because of their wickednesse.

18 Their soule abhorred all maner of meate: and  
they were euen hard at deaths doore.

19 So when they cried vnto the Lord in their  
trouble : he deliuered them out of their distresse.

20 He sent his word and healed them : and they  
were saued from their destruction.

Moneth. The xxij. day.

21 That men would therefore praise the Lord  
for his goodnesse: and declare the wonders that he  
doeth for the children of men.

22 That they would offer vnto him the sacrifice  
of Thanksgiuing: and tell out his workes with  
gladnesse.

23 They that goe downe to the sea in ships: and  
occupie their businesse in great waters.

24 These men see the workes of the Lord: and  
his wonders in the deepe.

25 For at his worde the stormie winde ariseth:  
which lifteth vp the waues therof.

26 They are caried vp to the heauen, and downe  
again to the deepe: their soule melteth away be-  
cause of the trouble.

27 They reele to and fro, and stagger like a drun-  
ken men: and are at their wits end.

28 So when they crie vnto the Lord in their  
trouble: he deliuereth them out of their distresse,

29 For he maketh the storme to cease: so that the  
waues thereof are still.

30 Then are they glad, because they be at rest:  
and so hee bringeth them vnto the haven where  
they would be.

31 That men would therefore praise the Lord  
for his goodnesse: and declare the wonders that  
he doeth for the children of men.

32 That they would exalt him also in the Con-  
gregation of the people: and praise him in the  
seate of the Elders.

Moneth. The xxij. day.

33 Which turneth the floods into a wilderness:  
and drieth vp the water springs.

34 A fruitfull land maketh he barren: for the wic-  
kednes of them that dwell therein.

35 Againe he maketh the wilderness a standing  
water: and water springs of a dry ground.

36 And there he setteth the hungry: that they  
may build them a citie to dwell in.

37 That they may sow the land, and plant vine-  
yards: to yeeld them fruits of increase.

38 He blesteth them, so that they multiply excee-  
dingly: and suffereth not their cattel to decrease.

39 And againe when they are minished & brought  
low: through oppression, through any plague or  
trouble.

40 Though he suffer them to bee euill intr eated  
through tyrants: and let them wander out of the  
way in the wilderness.

41 Yet helpeth hee the poore out of misery: and  
maketh him households like a flocke of sheepe.

42 The righteous wil consider this, and reioyce:  
and the mouth of all wickednesse shal be stoppen.

43 Who so is wise, wil ponder these things: and  
they shall vnderstand the louing kindnesse of the  
Lord.

Paratum cor meum. Psal. 108.

**O** God my heart is ready (my heart is ready:) Euening  
prayer.  
I will sing and giue praise with the best  
member that I haue.

2 Awake thou Lute and harpe: I my selfe will  
awake



Moneth. Thexxij. day.

awake right early.

3 I will giue thanks vnto thee, O Lord, among the people : I will sing praises vnto thee among the nations.

4 For thy mercy is greater then the heauens : and thy trueth reacheth vnto the clouds.

5 Set vp thy selfe (O God) aboue the heauens : and thy glozy aboue all the earth.

6 That thy beloued may bee deliuered : let thy right hand saue them, and heare thou me.

7 God hath spoken in his holinesse : I will reioyce therfore and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, & Manasses is mine : Ephraim also is the strength of my head.

9 Iudah is my lawgiuer, Moab is my washpot : ouer Edom will I cast out my shoe, vpon the Philistins will I triumph.

10 Who will leade me into the strong citty : and who will bring me into Edom :

11 Hast not thou forsaken vs, O God : and wilt not thou, God, go forth with our hosts :

12 O help vs against the enemy : for vaine is the helpe of man.

13 Through God we shall doe great acts : and it is he that shall tread downe our enemies.

Deus laudem. Psal. 109.

**H**old not thy tongue, O God of my praise : for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And

Moneth. The xx ij. day.

2 And they haue spoken against mee with false  
tongues: they compassed me about also w<sup>th</sup> words  
of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, loe, they  
take now my contrary part: but I giue my selfe  
vnto prayer.

4 Thus haue they rewarded me euill for good:  
and hatred for my good will.

5 Set thou an vngodly man to bee ruler ouer  
him: and let Sathan stand at his right hand.

6 When sentence is giuen vpon him, let him  
be condemned: & his prayer be turned into sin.

7 Let his dayes be few: and let another take his  
office.

8 Let his children be fatherlesse: and his wife a  
widow.

9 Let his children be vagabonds, and beg their  
bread: let them seeke it also out of desolate places.

10 Let the extortioner consume al that he hath:  
and let the stranger spoile his labour.

11 Let there be no man to pittie him: nor to haue  
compassion vpon his fatherlesse children.

12 Let his posteritie be destroyed: and in the next  
generation let his name be cleane put out.

13 Let the wickednes of his fathers be had in re-  
membzance in the sight of the Lord: and let not the  
sinne of his mother be done away.

14 Let them alway bee before the Lord: that he  
may roote out the memoziell of them from off the  
earth.

15 And

Moneth. The xxij. day.

15 And that because his mind was not to do good but persecuted the poore helpelesse man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen vnto him: he loued not blessing, therefore shall he be farre from him.

17 He clothed himselfe with cursing like as with a rayment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloake that hee hath vpon him: and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euil against my soule.

20 But deale thou with me (O Lord God) according vnto thy Name: for sweet is thy mercy.

21 O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.

22 I goe hence like the shadow that departeth: and am driuen away as the grasshopper.

23 My knes are weake through fasting: my flesh is dried vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe mee (O Lord my God:) Oh saue me according to thy mercy.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them



Moneth. The xxiiij. day.

them be confounded that rise vp against me, but  
let thy seruant reioyce.

28 Let mine aduersaries bee cloathed with  
shame: and let them couer themselues with their  
owne confusion, as with a cloke.

29 As for mee I will giue great thanks vnto  
the Lord with my mouth: and praise him among  
the multitude.

30 For he shal stand at the right hand of y<sup>e</sup> pooze:  
to saue his soule from vnrighteous Iudges.

Dixit Dominus. Psal. 110.

**T**he Lord said vnto my Lord: sit thou on my Morning  
prayer.  
right hand, vntill I make thine enemies  
my footstool.

2 The Lord shall send the rod of thy power  
out of Sion: bee thou ruler euen in the mids a-  
mong thine enemies.

3 In the day of thy power shall thy people offer  
thee free will offerings with an holy worship: the  
dew of thy birth is of the wombe of the morning.

4 The Lord swaue, and wil not repent: thou art  
a Priest for euer, after the order of Melchisedech.

5 The Lord vpon thy right hand: shall wound  
euen kings in the day of his wrath.

6 He shall iudge among the heathen, he shal fill  
the places with the dead bodies: and smite in  
sunder the heads ouer diuers countries.

7 Wee shall drinke of the brocke in the way:  
therefore shall he lift vp his head.

Confitebor

Moneth. The xxiiij. day.

Confitebortibi. Psal. 111.

**I** Will giue thankes vnto the Lord with my whole heart : secretly among the faithfull, and in the Congregation.

2 The works of the Lord are great : sought out of all them that haue pleasure therein.

3 His worke is worthy to be praised and had in honour : and his righteousness endureth for euer.

4 The mercifull and gracious Lord hath so done his marueilous works : that they ought to be had in remembrance.

5 He hath giuen meat vnto them that feare him: he shall euer be mindfull of his Couenant.

6 He hath shewed his people the power of his works : that he may giue them the heritage of the heathen.

7 The works of his hands are verity and iudgement : all his commandements are true.

8 They stand fast for euer and euer : and are done in truth and equitie.

9 He sent redemption vnto his people : he hath commanded his Couenant for euer, holy and reuerent is his Name.

10 The feare of the Lord is the beginning of wisdom: a good vnderstanding haue al they that do thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

**B**lessed is the man that feareth the Lord : he hath great delight in his commandements.

2 His seed shall be mighty vpon earth: the generation

Moneth. The xxij. day.

ration of the faithfull shall be blessed.

3 Riches and plenteousnes shall be in his house:  
and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the  
darknes: he is mercifull, louing, and righteous.

5 A good man is merciful and lendeth: and wil  
guide his words with discretion.

6 For he shall neuer be mooued: and the right-  
eous shall be had in euerlasting remembrance.

7 He will not be afraid for any euill tidings: for  
his heart standeth fast, and beleueth in the Lord.

8 His heart is stablished and will not shrink:  
vntill he see his desire vpon his enemies.

9 He hath disperled abroad and giuen to the  
poore: and his righteousness remaineth for ever,  
his home shall be exalted with honour.

10 The vngodly shall see it, and it shall grieue  
him: he shall gnash with his teeth, and consume a-  
way, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

**P**raise the Lord (ye seruants:) O praise the  
Name of the Lord.

2 Blessed is the Name of the Lord: from this  
time forth for euermore.

3 The Lords Name is praised: from the rising  
up of the Sun, vnto the going down of the same.

4 The Lord is high aboue all heathen: and  
his glorie aboue the heauens,

5 Who is like vnto the Lord our God, that hath  
his dwelling so high: and yet humbleth himselfe



Moneth. The xxiiij. day.

to behold the things that are in heauen and earth.

6 He taketh vp the simple out of the dust : and lifteth the poore out of the mire.

7 That he may set him with the Princes : euen with the Princes of his people.

8 He maketh the barren woman to keepe house : and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

Euening  
prayer.

**W**hen Israel came out of Egypt : and the house of Jacob from among the strange people.

2 Iuda was his Sanctuary : and Israel his Dominion.

3 The Sea saw that and fled : Iordan was driuen backe.

4 The mountaines skipped like Rammes : and the little hils like young sheepe :

5 What aileth the, O thou sea that thou fleddest : and thou Iordan that thou wast driuen backe :

6 Ye mountains that ye skipped like Rammes : and ye little hils like young sheepe :

7 Tremble thou earth at the presence of the Lord : at the presence of the God of Jacob.

8 Which turned the hard rocke into a standing water : and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

**N**Ot vnto vs, O Lord, not vnto vs, but vnto thy name giue the praise : for thy louing mercy, and for thy truches sake.

2 Wherefore shall the heathen say : where is now

Moneth. The xxiiij. day.

now their God :

3 As for our God he is in heauen : he hath done whatsoeuer pleased him.

4 Their Idoles are siluer and gold : euen the worke of mens hands.

5 They haue mouthes , and speake not : eyes haue they, and see not.

6 They haue eares, and heare not : noses haue they, and smell not.

7 They haue hands, and handle not, feete haue they, and walke not : neither speake they thozow their throat.

8 They that make them , are like vnto them : and so are all such as put their trust in them.

9 But thou house of Israel , trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that feare the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath bene mindfull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.

13 We shall blesse them that feare the Lord: both small and great.

14 The Lord shall increase you more and more : you and your children.

15 Ye are the blessed of the Lord : which made heauen and earth.

16 All the whole heauens are the Lords : the  
L I a earth !

Moneth. The xxiiij. day.

earth hath he giuen to the childzen of men.

17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.

18 But we will praise the Lord: from this time forth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

Morning  
prayer.

**I** Am well pleased: that the Lord hath heard the voice of my prayer.

2 That hee hath inclined his eare vnto mee: therefore will I call vpon him as long as I liue.

3 The snares of death compassed me round about: and the paines of hell gate hold vpon me.

5 I shall find trouble and heauinesse, and I shall call vpon the Name of the Lord: O Lord, I beseech thee, deliuer my soule.

5 Gracious is the Lord and righteous: yea our God is mercifull.

6 The Lord preserveth the simple: I was in misery, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule from death: mine eyes from teares, and my feet from falling.

9 I will walke before the Lord: in the land of the living.

10 I beleued, and therefore will I speake, but I was sore troubled: I said in my haste, 'All men are lyars.

11 What reward shall I giue vnto the Lord: for all



Moneth. The xxiiij. day.

all the benefits that he hath done vnto me:

12 I will receiue the cup of saluation: and call  
vpon the Name of the Lord.

13 I will pay my bowes now in the presence of  
all his people: right deare in the sight of the Lord,  
is the death of Saints.

14 Behold (O Lord) how that I am thy seruant:  
I am thy seruant, and the sonne of thine hand-  
maid, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thankes-  
giuing: and will call vpon the Name of the Lord.

16 I will pay my bowes vnto the Lord: in the  
sight of all his people: in the courts of the Lords  
house, euen in the middes of thee, O Ierusalem,  
Praise the Lord.

Laudate Dominum. Psal. 117.

**O** Praise the Lord all ye heathen: praise him  
all ye nations.

2 For his mercifull kindnesse is euer more and  
more towards vs: and the truth of the Lord en-  
dureth for euer. Praise the Lord.

Confitemini. Psal. 118.

**O** Giue thanks vnto the Lord, for he is graci-  
ous: because his mercie endureth for euer.

2 Let Israel now confesse that he is gracious:  
and that his mercie endureth for euer.

3 Let the house of Aaron now confesse: that  
his mercie endureth for euer.

4 Yea, let them now that feare the Lord con-  
fesse: that his mercy endureth for euer.

Euening  
prayer.

Moneth. The xxiiij. day.

5 I called vpon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my side : I will not feare what man doth vnto me.

7 The Lord taketh my part with them that helpe me : therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord : then to put any confidence in man.

9 It is better to trust in the Lord : then to put any confidence in Princes.

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on euery side, they kept me in (I say) on euery side : but in the Name of the Lord will I destroy them.

12 They came about me like Bees, and are extinct even as the fire among the thornes : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my helpe.

14 The Lord is my strength and my song : and is become my saluation.

15 The voyce of ioy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the preeminence : the right hand of the Lord bringeth mighty things to passe.

17 I will not die, but liue : and declare the works of  
of

Moneth. The xxiiij. day.

of the Lord.

18 The Lord hath chastened and corrected mee:  
but he hath not giuen me ouer vnto death.

19 Open me y gates of righteousness: that I may  
goe into them, and giue thanks vnto the Lord.

20 This is the gate of the Lord: the righteous  
shall enter into it.

21 I will thanke thee, for thou hast heard mee:  
and art become my saluation.

22 The same stone which the builders refused:  
is become the head stone in the corner.

23 This is the Lords doing: and it is maruei-  
lous in our eyes.

24 This is the day which the Lord hath made:  
we will reioyce and be glad in it.

25 Helpe mee now, O Lord: O Lord send vs  
now prosperity.

26 Blessed be he that commeth in the Name of  
the Lord: we haue wished you good lucke, ye that  
be of the house of the Lord.

27 God is the Lord which hath shewed vs light:  
bind the sacrifice with cords, yea, euen vnto the  
hornes of the Altar.

28 Thou art my God, and I will thanke thee:  
thou art my God, and I will praise thee.

29 Due thanks vnto the Lord, for he is gra-  
cious: and his mercy endureth for euer.

Beati immaculati. Psal. 119.

**B**lessed are those that are vndefiled in the Euening  
prayer.  
way: and walke in the Law of the Lord.



Moneth. The xxiiij. day.

2 Blessed are they that keepe his testimonies :  
and seeke him with their whole heart.

3 For they which doe no wickednesse: ask we in  
his waies.

4 Thou hast charged : that we shall diligently  
keepe thy Commandements.

5 O that my waies were made so direct : that  
I might keepe thy statutes.

6 So shall I not be confounded : while I haue  
respect vnto all thy Commandements.

7 I will thanke thee with an unfained heart :  
when I shall haue learned the iudgements of thy  
righteousnesse.

8 I will keepe thy ceremonies : O forsake me  
not utterly.

In quo corriget.

**W**herewithall shall a young man cleanse  
his way : euen by ruling himselfe after  
thy word.

2 With my whole heart haue I sought thee: O  
let me not go wrong out of thy commandements.

3 Thy words haue I hid within mine heart :  
that I should not sinne against thee.

4 Blessed art thou, O Lord : O teach mee thy  
statutes.

5 With my lips haue I beene telling: of all the  
iudgements of thy mouth.

6 I haue had as great delight in the way of thy  
testimonies : as in all manner of riches.

7 I will talke of thy Commandements : and  
haue

Moneth. The xxiiij. day.

haue respect vnto thy waies.

8 My delight shall be in thy statutes: and I will not forget thy word.

Retribue seruo tuo.

**O** Do well vnto thy servant: that I may liue and keepe thy word.

2 Open thou mine eyes: that I may see the wondrous things of thy Law.

3 I am a stranger vpon earth: O hide not thy Commandements from me.

4 My soule breaketh out for the verie feruent desire: that it hath alway vnto thy iudgements.

5 Thou hast rebuked the proud: and cursed are they that doe erre from thy Commandements.

6 O turne from me shame and rebuke: for I haue kept thy testimonies.

7 Princes also did sit and speake against mee: but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellors.

Adhesit pavimento.

**M**y soule cleaueth to the dust: O quicken thou me according to thy word.

2 I haue knowledged my waies, and thou hearest me: O teach me thy statutes.

3 Make me to vnderstand the way of the commandements: and so shall I talke of thy wondrous workes.

4 My soule melteth away for very heauinesse: comfort thou me according vnto thy word.

5 Take

Moneth. The xxv. day.

5 Take from me the way of lying: and cause thou me to make much of thy Law.

6 I haue chosen the way of truth: and thy iudgements haue I laid befoze me.

7 I haue sticken vnto thy testimonies: O Lord confound me not.

8 I will run the way of thy commandements: when thou hast set my heart at liberty.

Legem pone.

Morning  
prayer.

**T**each mee, O Lord, the way of thy statutes: and I shall keepe it vnto the end.

2 Giue me vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

3 Make me to goe in the path of thy commandements: for therein is my desire.

4 Encline my heart vnto thy testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they beholde vanity: and quicken thou me in thy way.

6 O stablish thy word in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraid of: for thy iudgements are good.

8 Behold my delight is in thy commandements: O quicken me in thy righteousness.

Et veniat super me.

**L**et thy louing mercy come also vnto mee, O Lord: euen thy saluation, according vnto thy word.

2 So shall I make answere vnto my blasphemers:



Moneth. The xxv. day.

mers: for my trust is in thy word.

3 I take not the word of thy truth bitterly out of my mouth: for my hope is in thy iudgements.

4 So shall I alway keepe thy Law: yea, for euer and euer.

5 And I will walke at libertie: for I seeke thy Commandements.

6 I will speake of thy Testimonies also, euen before Kings: and will not be ashamed.

7 And my delight shall bee in thy Commandements: which I haue loued.

8 My hands also will I lift vp vnto thy Commandements, which I haue loued: and my studie shall be in thy statutes.

Memor esto verbi tui.

**O** Thinke vpon thy seruant as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickned me.

3 The proud haue had mee exceedingly in derision: yet haue I not shrinked from thy Law.

4 For I remembred thine everlasting iudgements, O Lord: and receiued comfort.

5 I am horribly afraide: for the vngodly that forsake thy Law.

6 Thy Statutes haue beene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Law.

8 This

Moneth. The xxv. day.

8 This I had : because I kept thy Commandements. Portio mea Domine.

**T**hou art my portion, O Lord : I haue promised to keepe thy Law.

2 I made my humble petition in thy presence with my whole heart : O be mercifull vnto mee according to thy word.

3 I called mine owne waies to remembrance : and turned my feete vnto thy testimonies.

4 I made haste, and prolonged not the time. to keepe thy Commandements.

5 The Congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will rise to giue thanks vnto thee : because of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy Commandements.

8 The earth, O Lord, is full of thy mercy : O teach me thy statutes.

Bonitatem fecisti.

**O** Lord, thou hast dealt graciously with thy servant : according vnto thy word.

2 O learne me true vnderstanding and knowledge: for I haue beleued thy commaundements.

3 Before I was troubled, I went wrong : but now haue I kept thy word.

4 Thou art good and gracious : O teach mee thy statutes.

5 The proud haue imagined a lye against mee: but I will keepe thy Commandements with my whole

whole heart.

6 Their heart is as fat as bawne: but my delight hath beene in thy Law.

7 It is good for me that I haue beene in trouble: that I may learne thy statutes.

8 The Law of thy mouth is dearer vnto mee: then thousands of gold and siluer.

*Manus tuæ fecerunt me.*

**T**hy hands haue made me, and fashioned me: Euening  
prayer.  
To giue me vnderstanding, that I may learne thy Commandements.

2 They that feare thee, will be glad when they see me: because I haue put my trust in thy word.

3 I know (O Lord) that thy iudgements are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy mercifull kindnes be my comfort: according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto me, that I may liue: for thy Law is my delight.

6 Let the proud bee confounded, for they goe wickedly about to destroy me: but I will be occupied in thy Commandements.

7 Let such as feare thee, and haue knowen thy testimonies: be turned vnto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

*Defecit anima mea.*

**M**y soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 *Psalm*



Moneth. The xxv. day.

2 Mine eyes long sore for thy word: saying,  
O when wilt thou comfort me?

3 For I am become like a bottle in the smoke:  
yet doe I not forget thy statutes.

4 How many are the daies of thy seruant: when  
wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for mee: which  
are not after thy Law.

6 All thy Commandements are true: they per-  
secute me fallſly, O be thou my helpe.

7 They had almost made an end of mee vpon  
earth: but I forſooke not thy Commandements.

8 O quicken me after thy louing kindneſſe: and  
ſo ſhall I keepe the testimonies of thy mouth.

In æternum Domine.

O Lord, thy word: endureth for ever in heauen.  
2 Thy truth alſo remaineth from one ge-  
neration to another: thou haſt laid the founda-  
tion of the earth, and it abideth.

3 They continue this day according to thine or-  
dinance: for all things ſerue thee.

4 If my delight had not beene in thy Law: I  
ſhould haue periſhed in my trouble.

5 I will neuer forget thy commandements:  
for with them haſt thou quickened me.

6 I am thine, O ſaue me: for I haue ſought  
thy Commandements.

7 The vngodly laid wait for me, to deſtroy me:  
but I will conſider thy testimonies.

8 I ſee that all things come to an end: but thy  
com-

Moneth. The xxvj. day.

commandement is exceeding broad.

Quomodo dilexi.

**L**ORD, what loue haue I vnto thy Law: all the day long is my studie in it.

2 Thou through thy Commandements hast made me wiser then mine enemies: for they are euer with me.

3 I haue moze vnderstanding then my teachers: for thy testimonies are my studie.

4 I am wiser then the aged: because I keepe thy Commandements.

5 I haue refrained my feete from euery euill way: that I may keepe thy word.

6 I haue not shynke from thy iudgements: for thou teachest me.

7 O how sweet are thy words vnto my throat: yea, sweeter then honny vnto my mouth.

8 Through thy commandements I get vnderstanding: therefore I hate all wicked waies.

Lucerna pedibus meis.

**T**hy word is a lanterne vnto my feete: and a light vnto my pathes.

Morning  
prayer.

2 I haue swozne, and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled aboue measure: quicken mee (O Lord) according to thy word.

4 Let the free will offerings of my mouth please thee, O Lord: and teach me thy iudgements.

5 My soule is alway in my hand: yet doe I not forget thy Law.

6 The

Moneth. The xxvj. day.

6 The vngodly haue laid a snare for mee: but yet I swarued not from thy Commandements.

7 Thy testimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of my heart.

8 I haue applyed my heart to fulfill thy statutes alway: euen vnto the end.

Iniquos odio habui.

**I** Hate them that imagine euill things: but thy Law doe I loue.

2 Thou art my defence and shield: and my trust is in thy word.

3 Awy from me ye wicked: I will keepe the Commandements of my God:

4 Establish me according vnto thy word, that I may liue: & let me not be disappointed of my hope.

5 Hold thou me by, and I shall be safe: yea, my delight shall be euer in thy statutes.

6 Thou hast troden down all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away al the vngodly of the earth like drosse: therefore I loue thy testimonies.

8 My flesh trembleth for feare of thee: and I am afraid of thy iudgements.

Feci iudicium.

**I** Deale with the thing that is lawfull and right: I giue me not ouer vnto mine oppressors.

2 Make thou thy seruant to delight in that which is good: that the proud doe me no wrong.

3 Mine eyes are wasted away with looking for thy



Moneth. The xxvj. day.

thy health: and for the word of thy righteousness.

4 O deale with thy seruant according to thy louing mercy: and teach me thy statutes.

5 I am thy seruant, O grant me vnderstanding: that I may know thy testimonies.

6 It is time for thee Lord to lay to thy hand: for they haue destroyed thy Law.

7 For I loue thy Commandements: aboue gold and precious stone.

8 Therefore hold I streight all thy Commandements: and all false waies I bitterly abhorre.

Mirabilia.

**T**hy testimonies are wonderfull: therefore doth my soule keepe them.

2 When thy word goeth forth: it giueth light and vnderstanding vnto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy Commandements.

4 O looke thou vpon me, and be mercifull vnto mee: as thou blest to doe vnto those that loue thy Name.

5 Order my steps in thy word: and so shall no wickednesse haue dominion ouer me.

6 O deliuer me from the wrongfull dealings of men: and so shall I keepe thy Commandements.

7 Shew the light of thy countenance vpon thy seruant: and teach me thy Statutes.

8 Mine eyes gush out with water: because men keepe not thy Law.

Moneth. The xxvj. day.

Iustus es Domine.

**R**ighteous art thou, O Lord: and true is thy iudgement.

2 The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeale hath euen consumed me: because mine enemies haue forgotten thy words.

4 Thy word is tried to the vitermost: and thy seruant loueth it.

5 I am small, and of no reputation: yet doe I not forget thy Commandements.

6 Thy righteousness is an everlasting righteousness: and thy law is the truth.

7 Trouble and heauines haue taken hold vpon me: yet is my delight in thy Commandements.

8 The righteousness of thy testimonies is everlasting: O grant me vnderstanding, & I shall liue:

Clamaui in toto corde meo.

**I** Call with my whole heart: heare me, O Lord, I will keepe thy statutes.

2 Hea, euen vpon thee doe I call: helpe me, and I shall keepe thy testimonies.

3 Early in the morning doe I crie vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voyce (O Lord) according vnto thy louing kindnesse: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me:

and

Moneth. The xxvj. day.

and are farre from thy Law.

7 Be thou nigh at hand, O Lord : for all thy Commandements are true.

8 As concerning thy testimonies, I haue known long since : that thou hast grounded them for euer.

Vide humilitatem.

**O** Consider mine aduersitie, and deliuer me: for I doe not forget thy Law.

2 Avenge thou my cause, and deliuer me: quicken me according vnto thy word.

3 Health is farre from the vngodly : for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and persecute me: yet do I not swarue from thy testimonies.

6 It grieueth me when I see the transgressors: because they kept not thy Law.

7 Consider, O Lord, how I loue thy Commandements: O quicken mee according to thy louing kindnesse.

8 Thy word is true from euermore: all thy iudgements of thy righteousness endure for euermore.

Principes persecuti sunt.

**P**rinces haue persecuted mee without a cause: but my heart standeth in awe of thy words.

2 I am as glad of thy word: as one that findeth great spoiles.

3 As for lies I hate and abhorre them: but thy



Law doe I loue.

4 Seven times a day doe I praise thee: because of thy righteous iudgements.

5 Great is the peace that they haue which loue thy Law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy Commandements.

7 My soule hath kept thy, testimonies: and loued them exceedingly.

8 I haue kept thy commandements and testimonies: for all my waies are before thee.

9 Appropinquet deprecatio.

**L**et my complaint come before thee, O Lord: giue mee vnderstanding according vnto thy word.

2 Let my supplication come before thee: deliver me according to thy word.

3 My lips shall speake of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy commandements are righteous.

5 Let thine hand helpe mee: for I haue chosen thy Commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 O let my soule liue, and it shall praise thee: and thy iudgements shall helpe mee.

8 I haue gone astray like a sheepe that is lost: Oh seeke thy seruant, for I doe not forget thy Commandements.

Moneth. The xxvij. day.

Ad Dominum, Psal. 120.

Morning  
prayer.

**W**hen I was in trouble, I called vpon  
the Lord: and he heard me.

2 Deliu<sup>r</sup> my soule, O Lord, from lying lips:  
and from a deceitfull tongue.

3 What reward shalbe giuen or done vnto thee,  
thou false tongue: euen mighty and sharpe ar-  
rowes, with hote burning coales.

4 Woe is mee that I am constrained to dwell  
with Deceit: and to haue my habitation among  
the tents of Cedar.

5 My soule hath long dwelt among them: that  
be enemies vnto peace.

6 I labour for peace, but when I speake vnto  
them thereof: they make them ready to battell.

Leuaui oculos. . Psal. 121.

**I** Will lift up mine eyes vnto the hilles, from  
whence commeth my helpe.

2 My helpe commeth euen from the Lord:  
which hath made heauen and earth.

3 He wil not suffer thy foot to be mooued: and  
he that keepeth thee will not sleepe.

4 Behold, he that keepeth Israel: shall neither  
slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord  
is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by  
day: neither the Moone by night.

7 The Lord shall preserue thee from all euill:  
yea, it is euen he that shall keepe thy soule.

¶ In 3

8 The

Moneth. The xxvij. day.

8 The Lord shall preserve thy going out, & thy coming in: from this time forth for evermore.

Latus sum. Psal. 122.

**I** Was glad when they said vnto me: we will go into the house of the Lord.

2 Our feete shall stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a Citie: that is at unitie in it selfe.

4 For thither the tribes goe by, even the tribes of the Lord: to testifie vnto Israel, to giue thanks vnto the Name of the Lord.

5 For there is the seate of Iudgement: even the seate of the house of David.

6 O pray for the peace of Hierusalem: they shal prosper that loue thee.

7 Peace bee within thy walles: and plenteousnesse within thy Palaces.

8 For my brethren and companions sake: I will wish thee prosperitie.

9 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuauit. Psal. 123.

**V**nto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, even as the eyes of seruants looke vnto the hand of their maisters, and as the eyes of a mayden vnto the hand of her mistresse: even so our eyes wait vpon the Lord our God, vntill he haue mercy vpon vs.

3 Haue



Moneth. The xxvij, day.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly despised.

4 Our soule is filled with the scornfull reproofe of the wealthy: and with the despitefulnesse of the proud.

Nisi quia Dominus. Psal. 124.

**I**f the Lord himselfe had not beene on our side, (now may Israel say:) if the Lord himselfe had not been on our side when men rose vp against vs:

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: and the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone euen ouer our soule.

5 But praised be the Lord: which hath not giuen vs ouer for a pray vnto their teeth.

6 Our soule is escaped, euen as a bird out of the snare of the Fowler: the snare is broken, and we are deliuered.

7 Our helpe standeth in the name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

**T**hey that put their trust in the Lord, shall be euen as the mount Sion: which may not be remoued, but standeth fast for euer.

2 The hilles stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into

Moneth. The xxvij. day.

the lot of the righteous : lest the righteous put  
their hand vnto wickednesse.

4 Do well, O Lord : vnto those that bee good  
and true of heart.

5 As for such as turne backe vnto their owne  
wickednesse : the Lord shall lead them forth with  
the euill doers, but peace shall be vpon Israel.

In conuertendo, Psal. 126.

uening  
prayer.

**W**hen the Lord turned againe the captiui-  
tie of Sion: then were we like vnto them  
that dreame.

2 Then was our mouth filled with laughter:  
and our tongue with ioy.

3 Then said they among the heathen: the Lord  
hath done great things for them.

4 Yea, the Lord hath done great things for vs  
already: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers  
in the South.

6 They that sow in teares: shall reape in ioy.

7 He that now goeth on his way weeping, and  
beareth forth good seed: shall doubtlesse come a-  
gaine with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

**E**xcept the Lord build the house: their labour  
is but lost that build it.

2 Except the Lord keepe the Citie: the watch-  
man waketh but in vaine.

3 It is but lost labour that yee haste to rise vp  
early, & so late take rest, and eat the bread of care-  
fulness:

Moneth. The xxvij. day.

fulnesse: for so he giueth his beloued sleepe.

4 Loe, children and the fruit of the wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the giant: euen so are the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

**B**lessed are they that feare the Lord: and walk in his waies.

2 For thou shalt eat the labours of thine hands: Well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitfull vine: vpon the wals of thy house.

4 Thy children like the Oliue branches: round about thy table.

5 Loe, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sepe expugnauerunt. Psal. 129.

**M**any a time haue they fought against mee from my youth vp: (may Israel now say.)

2 Yea many a time haue they vexed me from my youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my backe: and made



Moneth. The xxvij. day.

made long furrowes.

4 But the righteous Lord : hath bewen the  
snakes of the vngodly in peeces.

4 Let them be confounded and turned backe.  
ward : as many as haue euill will at Sion.

6 Let them be euen as the grasse growing vpon  
the house tops: which withereth afoze it be pluc-  
ked vp.

7 Whereof the mower filleth not his hand : nei-  
ther he that bindeth vp the sheaues, his bosome.

8 So that they which go by, say not so much as  
the Lord prosper you : we wish you good lucke in  
the Name of the Lord.

De profundis. Psal. 130.

**O** Ut of the deepe haue I called vnto thee (O  
Lord:) Lord heare my voyce.

2 O let thine eares consider wel : the voyce of  
my complaint.

3 If thou Lord wilt be extreme to marke what  
is done amisse : O Lord, who may abide it ?

4 For there is mercy with thee : therefore shalt  
thou be feared.

5 I looke for the Lord, my soule doth wait for  
him : in his word is my trust.

6 My soule fleeth vnto the Lord: befoze the mor-  
ning watch, I say, befoze the morning watch.

7 O Israel, trust in the Lord, for with the Lord  
there is mercie : and with him is plentous re-  
demption.

8 And he shall redeeme Israel: from all his sins.  
Domine

Moneth. The xxviiij. day.

Domine, non est. Psal. 131.

**L**ORD, I am not high minded: I haue no proud  
lookes.

2 I doe not exercise my selfe in great matters:  
which are too high for me.

3 But I reframe my soule, and keepe it low,  
like as a childe that is weaned from his mother:  
yea, my soule is euen as a weaned child.

4 O Israel trust in the Lord: from this time  
forth for euermore.

Memento Domine. Psal. 132.

**L**ORD remember Dauid: and all his trouble.  
2 How he swaue vnto the Lord: and bowed  
a vow vnto the Almighty God of Jacob.

3 I will not come within the tabernacle of my  
house: nor climbe vp vnto my bed.

4 I will not suffer mine eyes to sleepe, nor mine  
eye lids to slumber: neither the temples of my  
head to take any rest.

5 Vntill I finde out a place for the temple of the  
Lord: an habitatiō for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and  
found it in the wood.

7 We will go into the tabernacle: and fall low  
on our knees before his footstool.

8 Arise, O Lord, into thy resting place: thou  
and the Arke of thy strength.

9 Let thy Priests be clothed with righteous-  
nesse: and let thy Saints sing with ioyfulnesse.

10 For thy seruant Dauids sake: turne not  
away

Morning  
prayer.

Moneth. The xxviij. day.

away the presence of thine annointed.

11 The Lord hath made a faithfull Oath vnto David: and he shall not shrink from it.

12 Of the fruite of thy bodie shall I set vpon thy seate.

13 If thy childezen will keepe my couenant, and my Testimonies that I shall learne them: their childezen also shall sit vpon thy seate for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.

15 This shall bee my rest for euer, heere will I dwell, for I haue a delight therein.

16 I will blesse her victuals with increase: and will satisfie her poore with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shal I make the hoene of David to flourish: I haue ordained a lantern for mine anointed.

19 As for his enemies, I shall cloth them with shame: but vpon himselfe shal his crown flourish.

Ecce quam bonum. Psal. 133.

**B**Ehold how good and ioyfull a thing it is: brethren to dwell together in vnity.

2 It is like the precious ointment vpon the head, that ran downe vnto the beard: euen vnto Aarons beard, & went downe to the skirts of his clothing.

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promised his blessing: and life for euer more.

Ecce



Moneth. The xxviiiij, day.

Ecce nunc. Psal. 134.

**B**ehold (now) praise the Lord: all ye servants of the Lord.

2 Wee that by night stand in the house of the Lord: euen in the courts of the house of our God.

3 Lift vp your hands in the Sanctuary: and praise the Lord.

4 The Lord that made heauen and earth: giue the blessing out of Sion.

Laudate nomen. Psal. 135.

**O** praise the Lord, laud ye the Name of the Lord: praise it, O ye seruants of the Lord.

2 We that stand in the house of the Lord: in the Courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises vnto his Name, for it is louely.

4 For why: the Lord hath chosen Iacob vnto himselfe: and Israel for his owne possession.

5 For I know that the Lord is great: and that our God is aboue all Gods.

6 Whatsoeuer the Lord pleased, he did he in heauen & in earth: and in the sea, & in all deepe places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the raine, bringing the winds out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 Wee hath sent tokens and wonders into the mids of thee, O thou Land of Egypt: vpon Pharaoh and all his seruants.

Moneth. The xxviii. day.

10 He smote diuers Nations: and slew mighty Kings.

11 Sihon king of the Amorites, & Og the king of Basan: and all the kingdomes of Chanaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: so doth thy memoriall, O Lord, from one generation to another.

14 For the Lord will auenge his people: and be gracious vnto his seruants.

15 As for the images of the heathen they are but siluer and gold: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are all they that put their trust in them.

19 Praise the Lord ye house of Israel: praise the Lord ye house of Aaron.

20 Praise the Lord yee house of Levi: yee that feare the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Evening  
prayer.

**O** Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 O giue thanks vnto the God of all Gods: for his mercy endureth for euer.

Moneth. The xxviij. day.

- 3 O thanke the Lord of all Lords: for his mercie endureth for euer.
- 4 Which onely doth great wonders: for his mercy endureth for euer.
- 5 Which by his excellent wisdom made the heauens: for his mercy endureth for euer.
- 6 Which laid out the earth aboue the waters: for his mercy endureth for euer.
- 7 Which hath made great lights: for his mercie endureth for euer.
- 8 The Sunne to rule the day: for his mercie endureth for euer.
- 9 The Moone and the Starres to gouerne the night: for his mercy endureth for euer.
- 10 Which smote Egypt with their first bozne: for his mercy endureth for euer.
- 11 And brought out Israel from among them: for his mercy endureth for euer.
- 12 With a mighty hand, and stretched out arme: for his mercy endureth for euer.
- 13 Which diuided the red sea in two parts: for his mercy endureth for euer.
- 14 And made Israel to goe through the middell of it: for his mercy endureth for euer.
- 15 But as for Pharao & his hoste, he ouerthrew them in y red sea: for his mercy endureth for euer.
- 16 Which led his people through the wildecnesse: for his mercy endureth for euer.
- 17 Which smote great kings: for his mercy endureth for euer.

18 Psea,



Moneth. The xxviiiij. day.

18 Dea, and slew mighty Kings : for his mercy endureth for euer.

19 Shon king of the Amozites : for his mercy endureth for euer.

20 And Og the king of Basan : for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercy endureth for euer.

22 Euen for an heritage vnto Israel his seruant: for his mercy endureth for euer.

23 Which remembred vs when wee were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his mercy endureth for euer.

25 Which giueth food to all flesh : for his mercy endureth for euer.

26 O giue thanks vnto the God of heauen : for his mercy endureth for euer.

27 O giue thanks vnto the Lord of Lords : for his mercy endureth for euer.

Super flumina. Psal. 137.

**B**y the waters of Babylon we sat down and wept : when we remembred thee, O Sion.

2 As for our harpes, we hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melody in our heauinesse: sing vs one of the songs of Sion.

4 How shall we sing the Lords song : in a strange land :

Moneth. The xxviij. day.

5 If I forget thee, O Hierusalem: let my right hand forget her cunning.

6 If I doe not remember thee, let my tongue cleave to the roose of my mouth: yea, if I preferre not Hierusalem in my mirth.

7 Remember the chilozen of Edom, O Lord, in the day of Hierusalem: how they said, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon wasted with miserie yea, happy shal he be that rewardeth thee as thou hast serued vs.

9 Blessed shall hee be that taketh thy chilozen: and throweth them against the stones.

Confitebor tibi. Psal. 138.

**I** Will giue thanks vnto thee, O Lord, with my whole heart: euen before the gods will I sing praise vnto thee.

2 I will worship towards thy holy Temple, and praise thy Name, because of thy louing kindnesse and trueti: for thou hast magnified thy Name, and thy word aboue all things.

3 When I called vpon thee, thou heardest me: and induedst my soule with much strength.

4 All the Kings of the earth shall praise thee, O Lord: for they haue heard thy words of thy mouth.

5 Yea, they shal sing in the wates of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath hee respect vnto the lowly: as for the proud, hee beholdeth them a farr off,

Moneth. The xxix. day.

7 Though I walke in the mids of trouble, yet  
thalt thou refresh mee: thou shalt stretch forth  
thine hand vpon the furiousnes of mine enemies,  
and thy right hand shall saue me.

8 The Lord shall make good his louing kind-  
nesse towards mee: yea, thy mercie, O Lord en-  
dureth for euer, despise not then the workes of  
thine owne hands.

Domine probasti. Psal. 139.

Morning  
prayer.

O Lord, thou hast searched me out, & known me:  
thou knowest my downe sitting, & mine bypi-  
sing, thou vnderstandest my thoughts long before.

2 Thou art about my path, and about my bed:  
and spiest out all my waies.

3 For loe, there is not a word in my tongue: but  
thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde and before:  
and laid thine hand vpon me.

5 Such knowledge is too wonderfull and ex-  
cellent for me: I cannot attaine vnto it.

6 Whither shall I goe then from thy spirit: or  
whither shall I goe then from thy presence?

7 If I climbe vp into heauen, thou art there: if  
I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and re-  
maine in the uttermost parts of the Sea.

9 Euen there also shall thine hand lead me: and  
thy right hand shall hold me.

10 If I say, Peradventure the darknesse shall  
couer me: then shall my night be turned to day.

11 Yea,



Moneth. The xxix. day.

11 Yea, the darknesse is no darknesse with thee, but the night is as cleare as the day: the darknesse and light (to thee) are both alike.

12 For my reines are thine : thou hast couered me in my mothers wombe.

13 I will giue thanks vnto thee, for I am fearfully and wonderfully made : marueilous are thy works, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect : and in thy booke were all my members written.

16 Which day by day were fashioned : when as yet there was none of them.

17 How deare are thy counsels, vnto me, O God: O how great is the summe of them :

18 If I tel them, they are mo in number then the sand: when I wake vp, I am present with thee.

19 Wilt not thou slay the wicked, O God : depart from me ye bloodthirstie men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise vp against thee?

22 Yea, I hate them right soze : euen as though they were mine enemies.

23 Trie me, O God, and seeke the ground of my heart: prooue me: and examine my thoughts.

Moneth. The xxix. day.

24 Looke well if there be any way of wickednes in me: and leade me in the way euerlasting.

Eripe me Domine. Psal. 140.

**D**eliver me, O Lord, from the euil man: and preserve me from the wicked man.

2 Which imagine mischief in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poyson is vnder their lips.

4 Keepe me, O Lord, from the hands of the vngodly: preserve me from the wicked men which are purposed to overthrow my goings.

5 The proud haue laid a snare for me, & spred a net abroad with cords: yea, & set traps in my way.

6 I said vnto the Lord, Thou art my God: heare the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battaile.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they be too proud.

9 Let the mischief of their owne lips fall vpon the head of them: that compasse me about.

10 Let hot burning cooles fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of words shall not prosper vpon the earth: euill shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the  
poore:

Moneth. The xxix. day.

poore : and maintaine the cause of the helpelesse.

13 The righteous also shal giue thanks vnto thy Name: and the iust shall continue in thy sight.

Domine clamaui. Psal. 141.

**L**ord I call vpon thee, haile thee vnto me : and consider my voice, when I crie vnto thee.

2 Let my prayer be set forth in thy sight as the incense : and let the lifting vp of my hands be an euening sacrifice.

3 Set a watch (O Lord) before my mouth : and keep the doore of my lips.

4 O let not mine heart be enclined to any euill thing: let me not be occupied in vngodly works, with the men that worke wickednesse, lest I eate of such thing, as please them.

5 Let the righteous rather smite mee friendly: and reprove me.

6 But let not their precious balmes break mine head: yea, I wil pray yet against their wickednes.

7 Let their Iudges be ouerthrowne in stonie places: that they may heare my words, for they are sweete .

8 Our bones lie scattered before the pit : like as when one breaketh & he weth wood vpon the earth.

9 But mine eyes, looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keep me from the snare which they haue laid for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.



Moneth, The xxix, day.

Voce mea ad Dominum. Psal. 142.

Evening  
prayer.

**I** Cried vnto the Lord with my voice: yea, euen  
vnto the Lord did I make my supplication.

2 I powzed out my complaints before him: and  
shewed him of my trouble.

3 When my spirit was in heauinesse: thou  
knewest my path: in the way wherein I walked,  
haue they pryncly laid a snare for me.

4 I looked also vpon my right hand: and saw  
there was no man that would know me.

5 I had no place to flee vnto: and no man ca-  
red for my soule.

6 I cried vnto thee, O Lord, and said: thou art  
my hope, and my portion in the land of the liuing.

7 Consider my complaint: for I am brought  
very low.

8 O deliuer me from my persecutors: for they  
are too strong for me.

9 Bring my soule out of prison, that I may giue  
thanks vnto thy name: which thing if thou wilt  
grant me, then shall the righteous resort vnto my  
company.

Domine exaudi. Psal. 143.

**H**ear my prayer, O Lord, and consider my  
desire: hearken vnto me, for thy truth and  
righteousnesse sake.

2 And enter not into iudgement w<sup>th</sup> thy seruant:  
for in thy sight shall no man liuing be iustified.

3 For the enemy hath persecuted my soule, he  
hath smitten my life down to the ground: he hath  
laid

Moneth. The xxx day.

laid me in the darknesse, as the men that haue  
beeue long dead.

4 Therefore is my spirit vexed within me: and  
my heart within me is desolate.

5 Yet doe I remember the time past, I muse  
vpon all thy works: yea, I exercise my selfe in the  
works of thy hands.

6 I stretch forth my hands vnto thee: my soule  
gaspeth vnto thee as a thirstie land.

7 Heare me, O Lord, and that soone, for my spi-  
rit wareth faint: hide not thy face from me, lest I  
be like vnto them that go downe into the pit.

8 O let me heare thy louing kindnes betimes  
in the morning, for in thee is my trust: shew thou  
mee the way that I should walke in, for I lift vp  
my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for  
I flee vnto thee to hide me.

10 Teach me to doe the thing that pleaseth thee,  
for thou art my God: let thy louing Spirit leade  
me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake:  
and for thy righteousness sake bring my soule  
out of trouble.

12 And of thy goodnes slay mine enemies: and de-  
stroy al thē that vex my soule, for I am thy seruāt

Benedictus Dominus. Psal. 144.

**B**lessed be the Lord my strength: which teach-  
eth my hands to warre, & my fingers to fight.

Morning  
prayer.

2 My hope and my fortress, my castle and deli-

Moneth. The xxx. day.

uerer, my defender, in whom I trust : which subdueth my people that is vnder me.

3 Lord, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him :

4 Man is like a thing of nought : his time passeth away like a shadow.

5 Bow thy heauens, O Lord, and come downe: touch the Mountaines, and they shall smoke.

6 Cast forth thy lightning, and teare them: shoote out thine arrowes, and consume them.

7 Send downe thine hand from aboue: deliuer me, and take me out of the great waters, from the hand of strange childzen.

8 Whose mouth talketh of vanitie : and their right hand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God: and sing praises vnto thee vpon a ten-stringed Lute.

10 Thou hast giuen victorie vnto kings: and hast deliuered David thy seruant from the peril of the sword.

11 Saue mee and deliuer mee from the hand of strange childzen: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sonnes may grow vp as the young plants: and that our daughters may be as the polished corners of the Temple.

13 That our garneres may be full and plenteous with all manner of store: that our sheepe may bring forth thousands, and ten thousands in our streets.

14 That



Moneth. The xxx. day.

14 That our oxen may be strong to labour, that there be no decay: no leading into captiuitie, and no complaining in our streets.

14 Happy are the people that be in such a case: yea blessed are the people, which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

**I** Will magnifie thee, O God, my King: and I will praise thy Name for euer and euer.

2 Every day will I giue thanks vnto thee: and praise thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to be praised: there is no end of his greatnesse.

4 One generation shall praise thy works vnto another: and declare thy power.

5 As for mee, I will be talking of thy worship: thy glory, thy praise, and wonderful works.

6 So that men shall speake of the might of thy marueilous acts: & I will also tel of thy greatnes.

7 The memorial of thine abundant kindnes shall be shewed: and men shall sing of thy righteousnes.

8 The Lord is gracious and mercifull: long suffering, and of great goodnesse.

9 The Lord is louing vnto euery man: and his mercy is ouer all his works.

10 All thy works praise thee, O Lord: and thy Saints giue thanks vnto thee.

11 They shew the glory of thy kingdom: and talke of thy power.

12 That thy power, thy glory, and mightinesse  
of

Moneth. The xxx. day.

of thy kingdome: might be knowen vnto men,

13 Thy kingdome is an euerlasting kingdome:  
and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall: and lif-  
teth vp all those that be downe.

15 The eyes of all wait vpon thee, O Lord: and  
thou giuest them their meate in due season.

16 Thou openest thine hand: and fillest all things  
liuing with plent counsell.

17 The Lord is righteous in all his waies: and  
holy in all his works.

18 The Lord is nigh vnto all them that call vpon  
him: yea, all such as call vpon him faithfully.

19 He wil fulfil the desire of them that feare him:  
he also will heare their crie, and will helpe them.

20 The Lord preserveth all them that loue him:  
but scattereth abroad all the vngodly.

21 By mouth shall speake the praise of the Lord:  
and let all flesh giue thanks vnto his holy Name  
for euer and euer.

*Lauda anima mea. Psal. 146.*

**P**raise the Lord, O my soule, while I liue will  
I praise the Lord: yea, as long as I haue any  
being, I will sing praises vnto my God.

2 O put not your trust in Princes, nor in any  
childe of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he  
shall turne againe to his earth: and then all his  
thoughts perish.

4 Blessed is he that hath the God of Jacob for  
his

Moneth. The xxx. day.

his helpe: and whose hope is in the Lord his God:

5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for ever.

6 Which helpeth them to right that suffer wrong: which feedeth the hungrie.

7 The Lord looseth men out of prison: the Lord giueth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.

10 The Lord thy God, O Sion, shalbe king for euermore: and throughout all generations.

Laudate Dominum. Psal. 147.

**O** Praise the Lord, for it is a good thing to sing praises vnto our God: yea, a ioyful and pleasant thing it is to be thankfull. Euening  
Prayers

2 The Lord doth build vp Hierusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giueth medicine to heale their sicknesse.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is the Lord, and great is his power; yea, and his wisdom is infinite.

6 The Lord setteth vp the mecke: and bringeth the vngodly downe to the ground.

7 O sing vnto the Lord with thanksgiuing: sing praises vpon the harpe vnto our God.

8 Which



Moneth. The xxx. day.

8 Which couereth the heauen with clouds, and  
prepareth raine for the earth: & maketh the grasse  
to grow vpon the mountaines, and herbe for the  
vse of men.

9 Which giueth fodder vnto the cattell: and  
feedeth the young rauens that call vpon him.

10 Hee hath no pleasure in the strength of an  
horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare  
him: and put their trust in his mercy.

12 Praise the Lord, O Hierusalem: praise thy  
God, O Sion.

13 For he hath made fast the bars of the gates:  
and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth  
thee with the floure of wheat.

15 He sendeth forth his Commandement vpon  
earth: and his word runneth very swiftly.

16 He giueth snow like wooll: and scattereth  
the hoare frost like ashes.

17 He casteth forth his yce like morsels: who  
is able to abide his frost?

18 He sendeth out his word, and melteth them:  
he bloweth with his wind, and the waters flow.

19 He sheweth his word vnto Jacob: his sta-  
tutes and ordinances vnto Israel.

20 He hath not dealt so with any nation: neither  
haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

**O** Praise the Lord of heauen: praise him in the  
height,  
2 Praise

Moneth. The xxx. day.

2 Praise him all yee Angels of his: praise him  
all his hoste.

3 Praise him Sunne and Moone: praise him  
all ye starres and light.

4 Praise him all ye heauens: and ye waters that  
be aboue the heauens.

5 Let them praise the Name of the Lord: for he  
spake the word, and they were made, he comman-  
ded, and they were created.

6 He hath made them fast for ever and ever: he  
hath giuen them a Law which shal not be broken.

7 Praise the Lord vpon earth, ye dragons and  
all deepes.

8 Fire and haile, snow and vapours: winde and  
stozme, fulfilling his word.

9 Mountaines and all hils: fruitfull trees, and  
all Cedars.

10 Beasts and all cattell: wormes, and feathered  
foules.

11 Kings of the earth and all people: Princes,  
and all Iudges of the world.

12 Young men and maidens, old men & children,  
praise the Name of the Lord: for his Name onely  
is excellent, and his praise aboue heauen & earth.

13 We shall exalt the hozne of his people, all his  
Saints shall praise him: euen the children of I-  
rael, euen the people that serueth him.

Cantate Domino. Psal. 149.

**O** Sing vnto the Lord a new song: let the  
Congregation of Saints praise him.

2 Let

Moneth. The xxx. day.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the daunce: let them sing praises vnto him with Tabret & harpe.

4 For the Lord hath pleasure in his people: and helpeth the meek hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the praises of God be in their mouth: and a two edged sword in their hands.

7 To be auenged of the heathen: and to rebuke the people.

8 To binde their Kings in chaines: and their Nobles with linkes of yron.

9 That they may be auenged of them, as it is written: Such honour haue all his Saints.

Laudate Dominum. Psal. 150.

**O** Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble actes: praise him according to his excellent greatnesse.

3 Praise him in the sound of the Trumpet: praise him vpon the Lute and Harpe.

4 Praise him in the Cymbals & dances: praise him vpon the strings and Pipe.

5 Praise him vpon the well tuned Cymbals: praise him vpon the loud Cymbals.

6 Let euery thing that hath breath: praise the Lord.

FINIS.



## ¶ A prayer conteining the duety of euery true Christian.

**O** Most mightie God, mercifull  
and louing Father, I wretched  
sinner come vnto thee in the  
Name of thy dearly beloued Sonne  
Iesus Christ, my onely Satiour and  
Redeemer: and most humbly beseech  
thee for his sake to bee mercifull vnto  
mee, and to cast all my sinnes out of thy  
sight & remembrance, through the me-  
rits of his bloody death and passion.

Nowe vpon me (O Lord) thy holy  
Spirit of wisdom & grace: Souerne  
and leade me by thy holy Word, that it  
may be a lanterne vnto my feete, and a  
light vnto my steps. Shew thy mercy  
vpon me, & so lighten the natural blind-  
nesse & darkenesse of my heart through  
thy grace, that I may daily be renew-  
ed by the same Spirit & grace: By the  
which (O Lord) purge the grossnesse  
of my hearing and vnderstanding, that  
I may profitably reade, heare, and vnder-  
stand thy word and heauenly will,  
believe and practise the same in my life  
and conuersation, & euermore hold fast  
that blessed hope of euerlasting life.

Mortifie and kill all vice in me, that  
my life may expresse my faith in thee:  
mercifully heare the humble sue of thy  
seruant, and grant me thy peace all my  
dayes: graciously pardon mine infirmi-  
ties, & defend me in all dangers of bo-  
dy, goods, and name: but most chiefly  
my soule, against all assaules, tempta-  
tions, accusations, subtil baits and  
fleights of that old enemy of mankind,  
that roaring lion, euer seeking  
whom he may deuoure.

And here (O Lord) I prostrate, with  
most humble minde craue of thy diuine  
Majesty, to be mercifull vnto the uni-  
uersall Church of thy Son Christ: And  
especially according to my bounden du-  
ty, I beseech thee for his sake to blesse,  
saue and defend the principall member

thereof, thy seruant our most deare and  
loue raig Lord King James, increase  
in his roial heart true faith, godly zeale,  
and loue of the same: And grant him  
victory ouer all his enemies, a long, pro-  
sperous, & honourable life vpon earth,  
a blessed end, and life euerlasting.

Moreover, O Lord, graunt vnto his  
Majesties most honorable Counsellors,  
& euery other member of this thy Church  
of England, that they & wee in our se-  
ueral callings, may truly & godly serue  
thee. Plant in our hearts true feare &  
honour of thy Name, obedience to our  
Prince, & loue to our neighbours: In-  
crease in vs true faith & Religion: Re-  
plenish our minds with al goodnes, & of  
thy great mercy keep vs in the same til  
the end of our liues: giue vnto vs a god-  
ly zeale in prayer, true humilitie in pro-  
spérité, perfect patience in aduersité,  
and continuall ioy in the holy Ghost.

And lastly, I commend vnto thy Fa-  
therly protection, all that thou hast gi-  
uen me, as wife, children, and seruants.  
Aide me, O Lord, that I may governe,  
nourish, and bring them vp in thy feare  
and seruice. And forasmuch as in this  
world I must alwayes be at war and  
strife, not with one sort of enemies, but  
with an infinite number: not onely with  
flesh & blood, but with the deuil which  
is the prince of darknes, & with wicked  
men, executors of his most vnnoble  
will: grant me therefore thy grace, that  
being armed with thy defence, I may  
stand in this battell with an invincible  
constancie against al corruption, which  
I am compassed with on every side: un-  
till such time as I hauing ended the  
combate which during this life I must  
sustaine, in the end I may attaine to the  
heauenly rest, which is prepared for me  
and all thine Elect, through Christ  
our Lord and onely Satiour: Amen.

¶ Certaine

# ¶ Certaine godly Prayers for sundry dayes.

¶ Munday.

**A**lmighty God, the Father of mercie, and God of all comfort, which onely forgivest sinne: forgive vnto vs our finnes, good Lord, forgive vnto vs our finnes, that by the multitude of thy mercies, they may be couered, and not imputed vnto vs, and by the operation of the holy Ghost, we may haue power and strength hereafter to resist same, by our Saviour and Lord Iesus Christ, Amen.

¶ Tuesday.

**O** Lord God, which despisest not a contrite heart, and forgettest the finnes & wickednes of a sinner, in what houre soeuer hee doeth mourne and lament his olde maner of liuing, graunt vnto vs (O Lord) true contrition of heart, that wee may vehemently despise our sinfull life past, and wholly be conuerted vnto thee by our Saviour and Lord Iesus Christ, Amen.

¶ Wednesday.

**O** Merciful Father, by whose power and strength we may overcome our enemies both bodily and ghostly: graunt vnto vs, O Lord, that according to our promise made in our baptisme, we may overcome the chiefe enemies of our soules, that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after lead our liues in holiness and righteousness, that we may serue thee in spirit and truth, and that by our Saviour and Lord Iesus Christ, Amen.

¶ Thursday.

**O** Almighty and euertlasting God, which not onely giuest euery good & perfect gift, but also encreasest those gifts that thou hast giuen: wee most humbly beseech thee (mercifull God) to increase in vs the gift of faith, that wee may truly beleue in thee, and in thy

promise made vnto vs: and that neither by our negligence, nor infirmitie of the flesh, nor by grieuousnesse of temptation, neither by the subtil craftes and assaults of the deuill, we be driuen from faith in the blood of our Saviour and Lord Iesus Christ, Amen.

¶ Friday.

**G**raunt vnto vs, O mercifull God, (wee most heartily beseech thee) knowledge and true vnderstanding of thy word, that all ignorance expelled, we may know what thy will and pleasure is in all things, and how to do our dueties, and truly to walke in ourocation: and that also we may expresse in our liuing, those things that wee know, that we be not onely knowers of thy word, good Lord, but also be workers of the same, by our Saviour and Lord Iesus Christ, Amen.

¶ Saturday.

**O** Almighty God, which hast prepared euertlasting life to all those that be thy faithfull seruants: graunt vnto vs Lord, sure hope of the life euertlasting, that we being in this miserable world, may haue some taste and feeling of it in our hearts, and that not by our deserting, but by the merits and deserting of our Saviour & Lord Iesus Christ, Amen.

¶ Sunday.

**O** Almighty and mercifull Lord, which giuest vnto thy elect people the holy Ghost, as a sure pledge of the heauenly kingdome: Graunt vnto vs, O Lord, thy holy Spirit, that hee may beare witnesse with our spirit, that wee see thy children, and belies of thy kingdome, and that by the operation of this Spirit, wee may kill all carnall lusts, vnlawfull pleasures, concupiscences, euill affections, contrary vnto thy will, by our Saviour and Lord Iesu Christ, Amen.

FINIS.